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A Christmas Prayer

By MARGARET SLATTERY



H GOD my Father, looking up at the shining stars of the cold December sky I remember the patient mother and the rock-hewn manger in lowly Bethlehem where lay cradled Thy Love for the world. In the shadows of the silent stall I stand beside the Child.

Speak to my soul as I wait I pray Thee. Let the trusting, loving spirit of the Child steal into my life until it calms all anxious fears and soothes all bitterness and pain.

In willing surrender and passionate longing let me take the Christ Child to my heart, that henceforth I may live as He lived, love as He loved and following in His footsteps bring Help to the needy, Courage to the weak, Comfort to the sorrowing and Hope to the lost. Amen.

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THE CONGREGATIONALIST

Saturday
16 December 1905

and Christian World

Volume XC
Number 50

Event and Comment

The finest Christmas gift is not that which costs the most money, but the one which carries the most love.—*Henry van Dyke.*

Our Christmas Number

(Next week)

With Dr. Grenfell in Labrador, by Prof. Edward C. Moore, D. D., with illustrations.

A Penniless Christmas, a story by Helen Butler Smith.

Larkie's Happiest Christmas, by Frances J. Delano.

A Trio of Christmas Verses, by Edith M. Thomas.

A Christmas Greeting to Distant Friends, by Emilie Poulsen.

A Christmas Meditation, by Pastor Charles Wagner, author of *The Simple Life*.

The Celebration in Central China of Dr. Griffith John's Jubilee.

OUR PIGEON HOLES are unusually well stocked just now with articles of timely interest and value. Besides the special features of Christmas announced above, we have an important contribution from James A. LeRoy, United States Consul at Durango, Mexico, who accompanied the Taft party on its recent trip to the Philippines. At our request he has written a comprehensive and instructive article dealing with the religious situation in the Philippines. Another article gathering up the fruits of a recent long journey is by Dr. Booker T. Washington and discusses The Negro in the New Southwest. Rev. Francis E. Clark, D. D., of the Christian Endeavor Society, who has just passed through a period of invalidism, has drawn some profitable lessons therefrom in an article entitled, *Life's Waiting Periods*. Sunday school teachers and workers will enjoy Pres. George B. Stewart's careful diagnosis of the present situation in the Sunday schools. Apropos of Dr. Arthur Smith's coming to this country we shall have a character sketch of him from one who knows him intimately. Parents of children in school and college will be deeply interested in an article by Rev. S. L. Loomis, D. D., growing out of an extensive correspondence with college presidents on the subject of Sunday study. Another group of notable articles comes from a young woman whose varied and interesting career qualifies her to write upon the theme of *Earning an Education*. We have in hand, also, short serials from Annie Hamilton Donnell and Zephine Humphrey, both well-known writers of fiction. We have adopted the custom of apprising our readers frequently of what is in store for them rather than of sending out an extended and minute prospectus forecasting an entire year to come.

As will be seen from the above list, many of our most interesting articles grow out of immediate events and conditions, and cannot therefore be scheduled long in advance.

THE SPEEDY COMING of Rev. Arthur H. Smith, D. D., of China, to this country will interest many both in and out of the denomination who look upon him as one of the ablest Christian missionaries now in the field. It is ten years since he was in America and during the decade China has been in a state of ferment; the Boxer uprisings have occurred; numerous reforms have been instituted, and through all the commotions and overturnings Dr. Smith has been an acute observer of events and an active participant in many important movements. His frequent letters to this paper have made him well known to our readers and a warm welcome awaits him wherever he goes. He comes now at the request of the American Board to put his strong shoulder to the wheel at a time when a special effort is being made to bring the income of the Board up to a round million a year. He sails from Hong Kong, Dec. 15, and will come directly across the continent to New England, where he will at once be enlisted in the campaign of the Board designed particularly to interest business men.

ONCE IN FOUR YEARS the Student Volunteer Movement holds an international convention. The last was at Toronto, in 1902. A new generation of students is now in college halls and it is time for another quadrennial assemblage. This is to be held in Nashville, Tenn., Feb. 28—March 4, and is likely to be one of the most impressive religious conventions ever held on this continent. Students of both sexes representing five hundred institutions and professors from perhaps two hundred, official representatives of young people's organizations like Christian Endeavor and the Epworth League, secretaries of all the leading denominational foreign missionary boards in this country and Canada, editors of religious papers and, if space permits, representative Southern ministers and laymen will make the *personnel* of the gathering exceptionally strong. Great Britain's leading authorities on foreign missions, like Dr. George Robson of Edinburgh, and Secretary Lankaster of the Church Missionary Society, as well as representatives of the student movement on the Continent of Europe, are also expected. Vital problems relating to the equipment of young men and

young women for missionary service, as well as to their work on the field, will be discussed by experts. Christian unity will be less debated than exemplified. Already delegations are being made up at the colleges and in many institutions the number of students eager to go far exceeds the size of the deputations allowed. It is hoped to make the gathering one that represents the choicest and most purposeful Christian life of the colleges. Mr. John R. Mott, as heretofore, will have charge of the convention and in his hands it will be sure to avoid everything in the nature of pyrotechnics and be held steadily to the accomplishment of its purpose.

THE PROSPECT of a closer unity among the various Young Women's Christian Associations of the land gratifies all who have deplored the existence of two national and, in a certain sense, competing organizations. The oldest, represented in the International Board, is composed of about forty associations, of which the most prominent are in Boston, New York, Brooklyn, Philadelphia and St. Louis. The younger association dates from about 1888 and is known as the American Committee with headquarters at Chicago. It grew out of the development of the work in colleges, though of late it has been actively following up city opportunities. From the start it has had vigilant supervision and keeps today several traveling secretaries in the field. It is allied with the World's Y. W. C. A. Starting a number of years later than the other organization it has far outstripped it and points now for the fruitage to some five hundred and fifty students' associations and to more than one hundred city associations. Inevitably more or less friction has resulted from the existence of the two organizations and for some time women identified with each have been moving toward a reconciliation. Last May a joint committee with Miss Grace H. Dodge as chairman met in New York and formulated a plan of union which was accepted by the Baltimore convention of the International Board last October by a vote of seventy-eight to four. The plan will be acted upon by the American Committee in special convention in January and will doubtless be heartily approved by them inasmuch as the main point for which it has contended during the year is to be recognized in the future combination. This is the evangelical basis by means of which the Y. W. C. A. would be placed alongside of the Y. M. C. A. in its demand that the voting and office holding

Harmony in the
Young Women's
Christian Associations

members shall be limited to members of evangelical churches. The union when effected will mean closer supervision of work from national headquarters and its larger development in many directions, particularly in industrial centers and on the foreign field.

THE CENTENARY of the birth of William Lloyd Garrison, which occurred last Sunday, was editorially noted by us last week. We congratulate *Zion's Herald* on its being able to reprint an article from its issue of Oct. 28, 1835, which vigorously denounced the Boston mob from whose hands Mr. Garrison had barely escaped with his life. The mob, whose spirit and acts have been duplicated by mobs in various parts of the South this year, was excited and supported by the secular press of Boston, and according to a statement in the *Life of Garrison* most of the religious papers were in sympathy with it. A meeting of the Female Anti-Slavery Society was to be held on Washington Street, at which Mr. Garrison was advertised to speak. The mob broke up the meeting, threw the Bibles and hymn-books out of the windows, and would have maltreated and perhaps murdered Mr. Garrison had he not escaped by being let down with a rope from a back window and having been rescued by the mayor, been hurried to jail for safe keeping. The *Commercial Gazette* closed an article approving the action of the mob as "gentlemen of property and standing from all parts of the city," with these words:

We trust that Garrison and his deluded followers will learn a lesson from the events of yesterday afternoon that shall prove a benefit to them for the rest of their lives. It will not do for them to browbeat public opinion in this way; "it cannot, nor it will not come to good." *This community will no longer TOLERATE THEIR RASCALLY CONDUCT.*

Those who are sometimes discouraged at the signs of degeneracy in city politics may find cheer in contrasting the prevailing sentiment in Boston in 1835 with that of today, at least on the subject of slavery.

THE PENNSYLVANIA RAILWAY and three other leading traffic systems of the Middle States have decided to cut off all passes after Dec. 31, except to their own employees. As the principle involved applies to all sections of the country, and as the popular ethical uprising which the decision registers is national and not local, a similar move may be expected elsewhere in the country. The decision carries with it tacit admission of grievous wrong to the State and to stockholders of the railroads in the past; but also foretells a day of much purer politics at Washington and at our state capitals in the future. Governor Folk of Missouri, who long since decided that as public officials he and his associates in office could not be under obligations to any corporation, well says: "The free pass system is a species of bribery and corruption in most state legislatures. An officeholder has no more right to hold up a railroad for a pass than he would have to hold up some

other corporation for the equivalent of a pass in money. A railroad has no more right to give an officeholder a pass in return for favors, past or prospective, than it would have to give him money in exchange for official favors."

THE NATIONAL CONFERENCE on Immigration, held in New York last week, is described on page 898 by our correspondent, Dr. Merri-
Restriction of Asiatic Immigration
rick, one of the delegates appointed by Governor Douglas. After a thoroughgoing debate of the issue of restriction of Asiatic immigration, it passed this compromise resolution:

Our laws and treaties should be so framed and administered as carefully to except Chinese students, business men and professional men of all kinds, not only merchants, but bankers, doctors, manufacturers, professors and travelers, from the enforcement of the exclusion law.

Debate revealed a decided difference of opinion on the Pacific coast and in the west among employers as to the desirability of permitting Chinese, Japanese and Korean labor to enter the country, and emphatic demand from organized American labor for its exclusion. Moreover, it was shown that if some of the labor leaders had their way there would be no such exemption as the above resolution permits.

In fact, discussion of the broader aspects of the immigration problem, as it has to do with Europeans as well as with Asiatics, indicates increasing disposition in this country, as in Australia, among organized laborers, to shut out new comers and make our immigration laws strengthen the monopoly held by those now so fortunate as to be in the country and their children. It was on this point that President Elliot of Harvard University, an individualist of individualists, so sharply differed with Mr. Gompers, president of the Federation of Labor, in the debate last week. We shall hear more of it before this problem is settled. Meantime it is gratifying to know that so representative a body of men from all sections of the land, representing all callings and all race stocks, took substantially the position recommended by the President in his message just sent to Congress. Reports from Hong Kong indicate that American merchants and representatives of the Chinese guilds engaged in boycott of American goods because of our discrimination against the Chinese have come to terms on the basis of discriminating treatment of Chinese at our ports along lines similar to those outlined above.

UNFAVORABLE COMMENT on the press of New York City for meager reports of the recent large Church Federation meeting continues. **The Daily Papers and the Churches** One editor is reported as excusing his paper's policy of indifference by saying, "Let there be any discordant discussion or diversion and the paper will be only too eager to give space to the whole controversy." Too often this is the sole measure of news value of a religious gathering from the point of view of the average city editor, and the reporters are often ani-

mated by the same spirit. An observer was interested to notice how the men from the daily papers at the press tables pricked up their ears when any platform remark approached the subjects liable to give rise to discussion and difference of opinion, such as the admission of Unitarians to the conference. Yet notwithstanding the failure of many daily papers to grasp the real significance and news value of religious gatherings, and despite the conspicuously poor service rendered by the New York dailies to the Federation Conference, broad-minded editors all over the country are awaking to the just demand of a large element in their constituency for accurate religious news and an increasing measure of it. The federation itself wisely put forth a series of resolutions on this subject in which it commended what has already been done in this direction and urged a greater attention on the part of the press to important religious gatherings. These resolutions closed with this emphatic statement:

The Christian people of America want to co-operate with the powerful press. We want the press to co-operate with us. The importance of churchgoers as a reading class, comprising, as they do, more than half the population of the country, doubtless warrants us in expressing this desire. In thus declaring ourselves, we believe we voice the sincere conviction of our constituency, which is also the larger part of the constituency of the press.

TWO DENOMINATIONS will come into practical union in Canada, if the action taken at Hamilton, Nov. 23, of committees representing the Congregationalists and United Brethren Unit-
Congregationalists and United Brethren Unit- ing in Canada
gational Union of Ontario and Quebec and the Ontario Conference of United Brethren in Christ is adopted by their constituents. This latter body includes twenty-seven churches with 1,357 members. They propose to continue as a group, with the title, "The United Brethren Association of Congregational Churches." They will retain their methods of superintendency of the churches and of appointing their ministers, with the right to establish their own courses of study and standards for ordination. These conditions the Congregational committee cordially adopted. The United Brethren will remain a conference of churches having substantially the Congregational polity, administering their own affairs in their own way, raising and using their own home mission funds, but co-operating with the Congregational churches in foreign missions, educational and other general church matters. If this plan is adopted, and the fellowship already realized in a measure shall grow into greater strength as acquaintance increases, the differences between them will naturally in time cease to be regarded as denominational distinctions. This progress toward union outstrips that made by these two bodies and the Methodist Protestants in the United States, but the meeting to be held in Dayton, O., Feb. 7, will quite likely follow along similar lines. That meeting to formulate a basis of union of the three denominations is so important that it is to be hoped that all the delegates appointed to it will make whatever sacrifice is necessary in order to attend it.

THE BISHOP of London recently stated a personal experience of his to a meeting of women which is reported at length in English religious newspapers. The wife of a clergyman was under the necessity of submitting to a severe surgical operation, but was in such a state of moral collapse that the surgeons said it would be impossible to operate. The Bishop visited her and was able to inspire her to such faith and courage that within two days she walked into the operating room without hesitation. The surgeons, astonished, asked her, "What has the Bishop done to you?" She answered, "What none of you could have done for me." The Bishop declared that she did clearly owe her cure to the power of Jesus Christ. It had been exerted through his messenger. The Bishop said that in this strengthening of the inner personality Christian Science had achieved success, though on that basis of truth it had erected a gigantic heresy. He urged those who thought they had special gifts of healing never to attempt to exercise those gifts except in co-operation with physicians. The doctor, he said, was as truly sent by Jesus Christ as the minister and the Church regards his healing art as a sacred thing.

THE THREE distinguished men who were denied admission to the Inter-Church Conference on Federation as representatives of Unitarian churches have issued a letter to their constituents with a request that it should be read last Sunday in the churches. It is in part a protest against the conference for making religious beliefs a basis of membership in it. These gentlemen say for themselves, "Our characters were not impeached, but our beliefs were condemned as heretical." The remaining part of this letter is an appeal to Unitarians to be loyal to their highest ideals in word and life. These gentlemen say: "By fearlessly proclaiming the ideals of a simple and rational Christian faith and of spiritual high-mindedness, by living lives of public-spirited service and widespread charity, by increasing the power and usefulness of our liberal churches and upbuilding our institutions, we shall help to keep in Christian discipleship those who have been alienated from all religious connections, and best promote the cause of truth, freedom and righteousness." As to the first part, it remains a fact that membership in the conference was not based on the character of the delegates or their representatives, but on unity in what its promoters regarded as essential Christian beliefs. On that basis we do not see how Unitarians could have participated in the conference without seeming to deny beliefs they emphatically affirm, or rather, to affirm beliefs which they deny. Some eminent men in the conference earnestly expressed the wish that it had been called together simply on the basis of co-operation in promoting righteous conduct and the public welfare, and we shared in that wish, though we doubt much that so distinguished representatives of so many denominations could have been gathered in response to such a call. As to the second part, Unitarians are at their best, not when they

are criticising other denominations for their narrowness, but when in their own body they are provoking one another unto good works; and this exhortation to them by their delegates will be responded to by all the members of the conference with a sympathetic and hearty amen.

CONTRARY TO EXPECTATION and contrary also to seeming shrewdest party tactics, Sir Henry Campbell Bannerman, the Liberal party's leader, has consented to form a ministry and to assume political responsibility prior to dissolution of Parliament and the pending appeal to the electors. Just what the reasons were for this are not clear now, but the die has been cast, Mr. Balfour is out, and the Liberals are in, with a cabinet of strong men, as even their political opponents admit. Sir Campbell Bannerman will serve as first lord of the treasury as well as premier; Mr. Asquith will be chancellor of the exchequer; Mr. Morley, secretary of state for India; Mr. James Bryce, chief secretary for Ireland; Augustine Birrell, president of the Board of Education; John Burns, president of the local government board; while foreign affairs will be in the hands of Sir Edward Grey. To the Nonconformist critics of the education policy of the last Ministry, Mr. Birrell's appointment will be particularly cheering for he is a Dissenter with convictions. The Irish well know that they have no better friend than Mr. Bryce. John Burns stands for the British workingmen and radicals as no other man does, and his appointment will go far toward gaining for the new Ministry the popular support it needs among the people. As for India, Mr. Morley may be counted upon to curb the ambition and lust for power of Lord Kitchener and the military party. Selkirk has a weightier or more intellectually and ethically distinguished group of men taken power in any country, and we credit the English voters with having wit to see the fact so creditable to the nation and the party.

THE SPECTATOR, which though nominally Liberal-Unionist will support this Ministry because of greater confidence in its loyalty to the free trade policy of the empire, announces in a quasi-official utterance that the new Ministry will not permit the problem of Irish Home Rule to dominate the party's policy. In the light of the belligerent attitude of the Irish Nationalists, set forth within a few days by Mr. John Redmond after a council of the Irish, it would seem as if the Liberals were planning for a conflict with the Irish early in their term of office, so as to have the electors in the coming elections vote wholly in the light as to the relative place of Irish Home Rule in the party's imperial program. The Irish clearly are as intent as ever on making everything subordinate to Home Rule. The Liberals evidently have learned a lesson from the past, and will carry on the government if at all, with due but not excessive emphasis on a detail of administration within the Kingdom.

THE CONCORDAT between Church and State in France, which dates back to Napoleon I., was ended last week by the vote of the Senate, the House of Deputies previously having ratified the policy which marks an epoch in the history of the republic and in the history of the Roman Church. The principle, which the State at last has come to regard as the part of wisdom in statecraft, is one that other nations have tested without regret in any case; and we are confident that in time the Vatican authorities, including Pope Pius X. if he lives long enough, will come to see that what American Catholic prelates admit has been of great value to the Church in this country, also will be helpful to the Church in France. There are French Roman Catholics even now who predict this. There will be more as time goes on. Precisely the same may be said of French Protestantism and Judaism, each of which, with Roman Catholicism, is forced to face new problems, mainly financial, as the result of the gradual lapsing of subsidies from the State which the new legislation orders. We are not of those who attribute the impulse to this radical and wholesome action of the French Republic solely to lofty motives. Back of it lies considerable enmity to religion *per se* as well as hostility to the Church. Secularist and socialistic France has not faced this issue as purely and loftily as did the individualist and profoundly religious Puritans of Old England or New England. Nevertheless, the principle back of it stands.

CERTAIN NEWSPAPERS have announced that Prof. Adolph Harnack has retired from his professorship of the University of Berlin in order to become librarian of the Royal Library in that city. This step has been commented on as an indication of the decline of interest in liberal theology. Professor Harnack has not vacated his chair, nor has his acceptance of his new position any bearing whatever on the condition of theology in Germany or on his theological views. He was invited to become president of the Royal Library because it was believed that its interests and usefulness would be advanced by his influence there as a professor of the university and a member of the Academy of Science. Professor Harnack clearly explains his position in a letter printed in the London *Christian World*. He says:

I have taken over the direction of the Royal Library in addition to my other duties. My chief office remains my professorship in the theological faculty. I deliver my lectures as heretofore, and conduct the theological seminar as heretofore. . . . How could I, at the age of fifty-four, desert a field of labor in which I had worked thirty-two years, and how could I expose to attack a work that flourishes exceedingly and is making progress year by year!

NO CLEARLY MARKED alteration in the situation can be chronicled unless it be the arrest of the leader of the strike movement in Russian Turmoil St. Petersburg, whose power has been so far-reaching and effectual. Should this hasten the universal strike planned for January or should it

lead to a more forcible and aggressive policy by the leagues of working and professional men, the government may immediately find itself at the crisis of its life. Evidence abounds that in and out of Russia there is distrust of the value of Russian securities and a disposition to hedge or realize, which, if it were to become universal or chronic, would precipitate a catastrophe not only in Russia but elsewhere in Europe. Both in Russia proper and in the remoter parts of the empire, including Manchuria, the army ceases to be a reliable arm of strength for the Czar. Count Witte is not finding it possible to control the situation and may withdraw at any time from the responsibility he has assumed. If he does—then the deluge!

DARING, INTREPID Roald Amundsen, a Norwegian navigator, in his small forty-ton craft the *Gjoa*, availing himself of all that science could put at his disposal, has found the northwest passage between the Atlantic and the Pacific in polar regions, and has located the true magnetic pole in King William Land. His records of all sorts will prove of incalculable value to navigators, geographers, and the like; and he and his crew of eight men have won immortality. The quest which men began as early as the days of Hendrick Hudson, when he sailed up the Hudson, and which he and his crew were gaining, is now completed; and the twentieth century answers a problem to which men set themselves in the sixteenth and seventeenth centuries.

Puritanism's Gift to Christianity

The earliest Christian churches had only Jews in their membership. They found it hard to acknowledge that Gentiles were of equal worth with themselves in the new brotherhood. They at first recoiled from receiving them and afterwards were slow to welcome them into fellowship, invading, as it seemed they must, the Hebrew atmosphere hallowed by sacred memories and traditions of which these Gentiles were ignorant, and to which, when they came to know them, they were indifferent. They cared nothing for circumcision, the mark of spiritual and civil aristocracy. They ignored the Sabbath, without which the Jewish Christian felt that he could not maintain his religious life. They were indifferent to much of the Scriptures, whose very words he repeated with reverence as the words of God. The sacred ritual of the temple services, with its abhorrence of food and drink ceremonially unclean, meant nothing to Gentile converts to Christianity, who brought with them into the Church foreign and heathenish customs.

But before the end of the third Christian century the descendants of Jews had become an insignificant minority in the Christian Church. It is the verdict of history that if they had kept it in their control it would have remained a narrow religious sect instead of extending its life through dominant nations.

The history of the Puritans of New England is a parallel to that of the Hebrew Christians. For nearly two cen-

turies after the Mayflower company landed at Plymouth Bay, forty-nine of every fifty persons in New England were of purely English descent, and most of them were descendants of those who came to this country during the eleven years between 1620 and 1640. They exerted the prevailing influence over the population that opened new territory and laid the foundations of new states in the Interior and West.

The greatest changes in the religious habits and life of this country have taken place within the memory of older persons still living. These changes are perhaps most noted in the disappearance of family worship, the subsidence of catechetical and other religious teaching in the family and the public school, the decline of church attendance and the relaxation of the strictness of Sabbath observance. They are outward signs of changes in national character coincident with the evolution of the ancient Puritan commonwealth into a new American nation. What is the wise policy of those who cherish the Puritan spirit and long to perpetuate the essence of the Puritan faith?

First of all they should understand and face the facts concerning our present population. The descendants of the Puritans are in a rapidly decreasing minority. The parents of the majority of all the people in Massachusetts were born in foreign lands. Most of their ancestors had religious customs to which many of them were profoundly devoted, but they were not the Puritan customs. There are more Jews in Boston today than there were Christians in that city at the beginning of the last century, and Roman Catholics outnumber Protestants. These conditions are not less marked in other great American cities. New York, for example, contains the largest Jewish community ever gathered in any city in the world ancient or modern. It is also reasonably entitled to be called a Roman Catholic city, while many other forms of religion have a foothold unrecognized by those who estimate it as a Godless city. The eighteen languages spoken there sixty years ago have increased to sixty-six, and in one public school it is said that twenty-nine languages and dialects are used.

In the face of these conditions it is the plain duty of Puritan and of all Protestant Christians to avoid divisions and contentions among themselves. Sectarian rivalries are worse than follies now. It is no less their wisdom to cherish a tolerant spirit toward all their fellow-citizens who worship God, and to consider thoughtfully the matters in which they are agreed and how far fellowship can be fostered through recognized points of contact. Are not those whom we have been used to call aliens American citizens? Have not most of them shown the capacity for developing a noble spirit of patriotism? Do they not contribute valuable elements to national character which the Puritans did not furnish? Is not the ambition of selfish men and cliques who would seize the reins of government as hostile to those whom we have called aliens as to ourselves, and is it not necessary to unite all lovers of good government against them?

It is perhaps the greatest duty of those who cherish their Puritan ancestry to

have faith in men as men and as children of God. There were other people as profoundly religious as the Hebrew Christians and many of them became noble witnesses to the Christian faith. There were servants of God in the seventeenth century as loyal to him as the English Puritans were. There are peoples of many lands in America today who are contributing elements of high value to the Christian character of the nation. To educate these people wisely, and to bring them into the unity of a religious as well as a civic fellowship is a great task and one which every man who has faith in God may undertake with hope and courage.

Not Wanted—a Moral Ulcer in New England

A group of capitalists, horse breeders and sportsmen, now owning tracks in the Middle States, which resorts are known to be corrupters of society and plunderers of the people, have swiftly, stealthily and—as they believe—securely planted themselves in New England, near the mill towns of the Merrimac Valley and near enough to Boston, Salem, Lynn and Lowell to tempt sporting and gambling folk to do evil.

There are few more sinister incidents in our recent New England history than the way in which Mr. Belmont and his coterie of "friends of fine horse breeding" have come into the State of New Hampshire, begun to erect at Salem (What an irony in nomenclature!) a vast racing and gambling outfit, and induced the state legislature to grant a charter which gives the race-track proprietors absolute exemption from all state or local police supervision, and in short sets up in the heart of New England an infernal contrivance for debauching morals and enriching the few at the expense of the many.

No doubt some of the legislators were deceived, others were careless or somnolent, and a few among the leaders were probably bribed into acquiescence. Eminent legal talent as usual sold itself for lucre and aided in the betrayal of the state; corporations of various kinds that will profit pecuniarily by the new enterprise aided in lubricating the passage of the bill through the legislature; and the press of New England, in the main, has been quiescent because interested in promoting sport and the increase of circulation that comes from sport mania, and therefore has not told the constituency most vitally interested what has been done at Concord and at Salem.

Political conditions in New Hampshire and the relations between predatory corporate wealth and its legislature have not been so savory of late years that this new revelation can fail to accentuate a demand for some housecleaning there as well as in Ohio and Pennsylvania. As ex-Senator William E. Chandler says: "The boss of the race track may be the king of Salem, but not being the King of Righteousness, he will not be a king of peace. Satan's kingdom is tumbling down in various parts of the country and will not be rebuilt in New Hampshire. Old forms of vice may long resist demolition; this new one will not take possession of the state, even with certain all-powerful

influences working for its enthronement." There is a reserve of state pride and loyalty to fundamental righteousness in the Granite State which can be counted on in this emergency, we believe.

We bespeak co-operation with the committee of twelve, of which President Tucker of Dartmouth College is a member. It is working for a legislation which will put the state on record as loyal to its best traditions. If a special session of the legislature is needed, then no question of expense should stand in the way.

The Relay-Race of Life

(Prayer Meeting Topic)

The apostle's figure of a race fixes our eyes upon the victor and passes over those who fail. All run—the prize is but for one. Therefore, say some of the foolish folk who like to take a metaphor as if it were a philosophy of life, there is an element of selfishness in a religion in which the victory of one is the disappointment of many. Now in the best days of the Greek games every contestant was there as the representative of his own city and that city celebrated his victory and lamented his defeat as if it had been that of every citizen. The true Christian motto is that no man liveth to himself. Heaven and earth are interested in our victory or defeat.

We have, however, a wider metaphor. Life is a race, but a relay race, where he who starts comes at the end of his first strength to where another waits to carry on the effort. He, in his turn, shall find a waiting successor and pass on to him the opportunity and the endeavor. The goal is out of sight, but the successor never fails when we have reached the end of our own course. We are links in a chain of runners toward the goal. The figure is still a figure, but how rich in suggestion of personal responsibility and community of work.

However far we go back in history we can nowhere find the first runner in this relay race of man. And when our attention is fastened upon some one stretch of the course, as, for example, when we think of the Pilgrim Fathers or the missionary apostles of Europe or the first disciples of our Lord, we discover how far along they were already, and how much they owed their predecessors. However we may value our own stage of civilization and our own message to the world, self-satisfaction perishes at the first real estimate of proportion between our own contribution and the whole result achieved through centuries of toil and thought. To run alone would be our desolation. It is our glory that we have part in the long roll where the faith and attainment of God's sons are written.

Those who have ended their part in the long relay-race of man are our example and our incitation—the cloud of sympathetic witnesses, who watch the course. The thought of those who wait to take from us the joy of running makes us glad and sober. Have the virtues and ideals of the fathers suffered nothing in our hands? Is the victory in no danger because we have loitered by the way? Must our successors toil and strain and suffer beyond their need to make up for our selfish lingering? The forewarnings

are abundant, the reward is great, the time is short. Today we are in the running, tomorrow our part may be ended, another will be speeding on with what we give and the record of our failure or success will be written down without a hope of change.

* Topic for Dec. 17-23. Forefathers' Day—The Relay-race of Life. Heb. 11: 32-40; 12: 1-8; 1 Cor. 10: 1-13. The light the fathers handed on. Our inheritance and opportunity. Handling it on unimpaired to those who shall come after us.

In Brief

Blessed be the man or woman whose Christmas bounty reaches out toward lonely, obscure and unfortunate folk. Not all of them are poor.

Sentiment for relics still abides in New England, as the uprising against the Secretary of the Navy's suggestions relative to demolition of the old Constitution now lying at the Boston Navy Yard shows.

Send a sprig of holly or a bright card or just a little note warm with good will to the old schoolmate, the business comrade of other days, that kinsman from whom you have not heard for months. Christmas is remembrance time.

The leading rival candidates for the place of lieutenant-governor of Massachusetts spent \$60,000 between them in the recent election. Such a record is prophetic of trouble for democracy unless it proves to be a warning crying, "Halt!"

In several cities the proposition is seriously discussed of having a referendum on the question as to whether or not certain temperance and other laws shall be enforced. It might be as well to have a general law instructing public officers how to discriminate between laws enacted for enforcement and laws put on the statute-books for the popular expression of sentiment.

Chairman Armstrong of the New York Legislative Investigating Committee coined a penetrating and terse phrase recently when he said, referring to business in the lingo of football, "We want more open play and less mass play with secret signals." He also said, what is worth pondering, "We need a minimum of legislation with a maximum of publicity." Light, abundant light, cleanses society as well as individuals.

We are having on every hand now evidence that salaries have been paid and incomes have come to certain men in business which they neither earned nor were able to spend in ethical ways. Mr. Schwab suddenly became vastly wealthy, gambled his way across Europe, went to Monte Carlo, and out he had to go from the Steel Trust management. Now Mr. Corey, his successor's, position in the Steel Company has become precarious, because he has run counter to our standards of morality.

The membership of Central Church, Brooklyn, which under Dr. Cadman's leadership has grown from 1,500 to 2,164, has become so large and so widely scattered that he has been led to recommend the division of the parish into twelve districts, to each of which a deacon shall be assigned, with a corps of visitors under his direction who are to report all cases of sickness, need, default in attendance and indifference. This deaconate certainly will be something more than ornamental and advisory.

We are asked from time to time, and especially about the time for annual reports of the churches, to say of some one oh that it is prospering, is not in debt, has had several

additions during the year, is harmonious; that its pastor is a good preacher, an able leader and beloved by the whole congregation. We are glad to announce that the majority of those in the Congregational denomination deserve to be included in the catalogue which we would willingly print if our space would permit.

Now while Forefathers' Day orations are being prepared, here are two sentences from a speaker of experience, taken from the *Universalist Leader*, which if carefully pondered by orators will do good to them and to those who hear them:

Fun that is impromptu, that springs out of the occasion or is encountered on the highway of serious speech, is relished by an unperverted taste and enlivens the scene. But jokes and stories laboriously hunted up and dragged in *callo abtarto*, without pertinency or excuse, just because it is fancied that something funny belongs to the occasion and must be said, however irrelevant, are even worse than the platitudes in which they are enwrapped.

The Swedenborgian, or New Church people, have as great a grievance as Unitarians in having been refused admission to the Inter-Church Conference on Federation, but they have not complained. Still, the *New Church Messenger* says the New Church is the only one that believes that Jesus is not one of three divine persons, but that he is himself the Father and the Son and that from him proceeds the Holy Spirit. It adds, "While we rejoice when the Lord is exalted as divine, yet it is evident that among those who sincerely believe in the Divinity, they have not been led into the light of the genuine doctrine of the Word." So it is possible to believe too much as well as to little about the deity of Jesus to satisfy the officers of the conference.

Personalia

John Bunyan's anvil sold at auction in London last week brought £255.

Marshal Oyama had a magnificent reception in Tokyo last week, equaling that given Admiral Togo, who, by the way, will visit us next year with his fleet.

Congressman William Alden Smith of Michigan has taken an unusual and admirable stand so that he may be freer to vote in an unprejudiced way on the problems affecting railways now before Congress. He has sold his railway stocks.

Rev. C. W. Gordon (Ralph Connor) has offered to give \$500 to every Presbyterian congregation in the Synod of British Columbia and Alberta that will organize an institutional church and raise \$1,500 for the purpose. A good use of book royalties.

Pope Pius X. has ordered a collection of President Roosevelt's speeches and state papers translated into Italian in order that he may study them for purposes of information and wisdom in shaping an important coming deliverance of his own on social problems.

Miss Helen M. Gould gives away each year in various charities fully half a million dollars. She is assisted in selecting the objects of her gifts and in distributing them by Miss Elizabeth Altman, a young Vassar graduate. The wisdom of their distribution is generally conceded.

Ex-Ambassador Porter declines to accept remuneration from Congress for expense incurred in recovering the body of Commodore Paul Jones, but hopes that Congress will generously provide for adornment and enrichment of the crypt at Annapolis where Jones's body now lies.

After concluding a series of meetings in Albany, N. Y., where there were a number of decisions for Christ at each service, Dr. Dawson sailed for England on the Kaiser Wilhelm II. on Tuesday of this week. He expects

to return on the Amerika on Jan. 11, opening his mission at Washington on Jan. 13. Thence he goes to Kansas City for Jan. 28. During his absence in England he requests that all letters should be addressed to care W. Dawson, 31 Grace Court, Brooklyn, N. Y., who will, with Dr. Hillis, have charge of his correspondence arising from various missions not yet finally arranged. Dr. Dawson speaks at the Y. M. C. A. State Convention at Troy, Feb. 22-24. The month of March is still to be finally allotted. On April 1-10 he holds a mission at St. Paul, on the invitation of Dr. S. G. Smith, and later goes to Eau Claire, Wis.

The Immigration Conference in New York

BY REV. FRANK W. MERRICK, PH. D.
Chairman of the National Council's Industrial Committee

The National Civic Federation, formed half a dozen years ago, through its executive committee, composed one third each of representatives of employers, employees and the general public, has given intelligent and disinterested service to the people. Through its state bodies, as well as through its general executive committee, especially at industrial centers, it has been an effective conciliator. One of its favorite methods is to call together from all parts of the country and from every social class, men who have a right to speak upon the large, practical questions of the day. Four years ago it held an Industrial Conference; it has just held the Immigration Conference, and it will soon provide another on municipal ownership of public utilities.

The five hundred and seventeen delegates present at the Immigration Conference last week represented boards of trade, chambers of commerce, various philanthropic, industrial and educational institutions, as well as many states of the Union, each state having been invited through its governor to send ten delegates. If variety of opinion and interest, as well as numbers, contributes to safety in the decisions of counselors, the conference gave no one any occasion for alarm.

Of course, irritating, foolish, voluble remarks were made. Some people talk, as some pray, to be seen of men. This conference had its share of this element. We heard without listening, and thought, for the time, about something else. Others talked who had much to say, and they said it well; while still others who likewise had something to say, kept still and contented themselves with a quiet, earnest word to one or more members of that important committee that drafted the result of the conference. As a whole, however, just criticisms are few and deserved commendations are many.

To me, the most interesting features of the conference were:

1. *Its flexible, modern methods.* The National Civic Federation did not present a program worked out to the smallest detail. It wisely kept its hand on the lever, but it left much to be provided after the first session had begun. Two committees—one on rules and program, another on resolutions—attended to all matters of daily detail. The extemporaneous element in the program was large. Moreover, every state and every territory had one delegate on the committee on resolutions, and besides, ten members-at-large were added. Not a few of the delegates, doubtless, came with preconceived opinions, some of which were false and were not effaced, yet this unfortunate fact was not due to any failure on the part of the Federation to provide the conference with data.

Organization was hardly completed before Commissioner General Sargent gave us the latest Government statistics of Immigration, and supplemented them with such inferences and recommendations as he felt should be presented. Then came the memorable visit to

Ellis Island where the difficult and delicate service of the United States in dealing with the migrating peoples of other countries is carried on with intelligence and kindness. This experience provided by the inductive method some of the material for the three sessions on the second day of the conference.

2. *Its wide range of suggestion.* The exclusionist, the restrictionist, the regulationist, the migrationist were each heard. One proposed a large increase in the amount of the head tax, another wanted "a poor physique clause" added to the present law, another proposed an educational test, several suggested a rigid examination of emigrants by our Government's officials at ports of embarkation as well as at the port of entry, others proposed a longer period of probation for the immigrant than now obtains, and eventual naturalization not by the state courts, but by the Federal courts only; and one delegate, who evidently spurned all these suggestions as valueless, advanced the idea that every one had a natural right to take up his residence in the world wherever he chose. Many gave large place to the question of the distribution of immigrants as an imperative need, but threw little light upon practical ways of providing for the distribution.

3. *Its fair spirit.* The special pleader for a class was at the conference, but he was in a small minority. The various chairmen of the sessions and the members as a whole seemed bent on giving every speaker, and every type of opinion, free expression. This spirit was genuinely evident in the sympathetic hearing given Mr. Poon Chew, the Chinese editor from San Francisco, in the prolonged applause following his address, and especially in the gift to him of an opportunity for which he did not ask, to reply to aspersions upon his people. More than once, when fearfully bored by the repetitious the unfair and the unthinking, the conference endured with patience and hope.

4. *Its aim and result.* The attempt of the conference to put in form the general sentiment of the people of our country as to closer inspection of immigration has been achieved, for the result reached by the committee on resolutions embodies approval of President Roosevelt's recent recommendations, suggests specific reasonable amendments to our present immigration laws, indorses the plan of examining emigrants at their homes or at ports of embarkation by our Government's representatives, encourages distribution of immigrants as far as practicable to the less thickly settled portions of our country where they are needed and desired, advocates the gift of larger powers of discretion to the commissioner general of immigration, recommends that naturalization certificates should contain a description of the persons to be naturalized, and suggests the appointment by the President of a commission to investigate the subject of immigration in all its bearings and to report its findings and recommendations to the President.

If the ethical note was not always apparent in the addresses from the platform it is at least latent in these moderate recommendations; and we may expect that the same conclusions of this conference will have an important influence upon Congressional opinion and action. The cosmopolitan character of this conference and its conservative suggestions strengthen this conviction.

In New Jersey

The evangelistic campaign in progress in this state, under Dr. Chapman and about forty evangelists, besides several thousand helpers, has caused a remarkable stirring of the churches in nearly forty cities and towns, and in some cases has reached many non-churchgoers.

In Paterson, Jersey City, Newark, Montclair and many other towns throughout the state, there has undoubtedly been a deepening of the life of the churches, and a general in-

terest in religion uncommon outside them. It is true that many ministers and laymen have hesitated as to the usefulness of the so called old-time revival methods for today, or their adaptability to some, at least, of our New Jersey towns. This attitude has no doubt made it up-hill work for the evangelists. Yet reports from Paterson, Newark, and other points indicate that even those who first doubted the advisability of the movement have generally found that there has been a genuine revival of spiritual life both within and outside the churches. Some of the heartiest words of approval are from men who at first were doubtful and even somewhat open in their opposition to the movement.

In Montclair the meetings, under Dr. Ostrom, have grown in power from the first; there has been such unity among ministers, such hearty co-operation among laymen of all the churches, as has greatly elevated the religious life of the town. The meeting for men only was remarkable, bringing out many whom the church people did not even know, some of whom were moved to accept Christ. The meetings for young people were largely attended, but the response, while good in its way, some feel was a little too wholesale to indicate a truly deep spiritual movement, when entire audiences of boys or of boys and girls, were induced to rise *en masse* to indicate their stand for the Master. The meeting for the aged in Montclair was probably the most remarkable and the most spiritual of all; but it signified fellowship rather than regeneration.

In the Oranges union meetings were held among more than forty churches of all denominations, but these were independent of the Chapman movement, the ministers there not desiring the methods of the old-time revival.

The music and hymns used were of too low a standard for best results in such a town as Montclair, and the effect was noticeably unfortunate. But the meetings, as a whole, are doing much good over the state. It is too early to tabulate results as to numbers converted, but there seem to be many genuine conversions, even in saloon meetings, as in Paterson, and in theater meetings, as in Newark.

H. P.

After Dr. Dawson in Schenectady

A successful ten-day mission under the leadership of Dr. W. J. Dawson has been completed in Schenectady. From the first, decisions for Christ were made. At the initial Sunday evening meeting twenty cards were signed and at all succeeding services definite results were witnessed. No evangelist before has so thoroughly interested the intellectual and cultured people of the city. The ministers are delighted over the outcome. Yet the visible results, though great, are little compared with the stimulus which has been given every Christian, impelling him toward fuller consecration. As Dr. Dawson leaves, we feel that the work is just started and that we shall reap much from the precious seed-sowing just completed. Remarkable conversions have taken place, one in particular, concerning which the ministers agree that on account of the high standing of the individual referred to, his intellectual attainments and wide influence, his conversion alone was worth the cost in money and energy of the entire mission. It is not uncommon in the case of evangelistic endeavors, to feel that the bottom drops out of everything when the meetings are ended and the missionary has departed. Just the opposite effect is produced by the work of Dr. Dawson. One feels, after hearing these earnest sermons and telling appeals, that nothing is left for him but hard earnest work for Jesus Christ. Gladly will we welcome back to our city this man of God effectively used in the building up of the churches and gaining converts to Jesus Christ. G. N. L.

The Effect of the Modern Nature-Movement upon Religious Belief

The Beneficial Results of the Love and Study of the World in Which We Dwell

By REV. HERBERT K. JOB

Congregational Pastor at Kent, Ct., and Author of Wild Wings, etc.

During the last quarter of a century there has been among civilized mankind a great awakening of interest in all things pertaining to nature. It is one of the notable signs of the times. In part, it is a recognition of a physiological necessity that a complex and nerve-destroying civilization has made a return to nature imperative. Yet it is far more than a revival of outdoor sports. People are thoughtfully studying the various manifestations of nature, and are finding keen delight in so doing. This is notably true of the more intellectual classes of society. Few great and successful men or women can be found in all departments of achievement who do not have some special interests in this direction. Nature-studies are taught in the schools under the present realization that inductive reasoning through observation and grasping of the meaning of the various phenomena is one of the most essential equipments of a well ordered mind.

It is difficult to believe that any great movement of human thought, or change of emphasis, will not have direct and important effect upon any realm so fundamental and vital as that of religious belief. Especially is it likely, since religion in all ages has drawn much of its inspiration from nature, that any such movement could not fail to have an important effect upon the religious conceptions of the present generations.

WHEN THE LEAVEN BEGAN TO WORK

The modern popular interest in nature had its beginning, probably, in America, with the writings and paintings of Audubon and Wilson about the fourth decade of the nineteenth century, but it was not till the seventies, under the influence of Darwin, Wallace and Huxley, with their unfolding of the evolutionary hypothesis, that nature-study began to be really popular. About that time various specialists entered the field to popularize their respective branches—Gray in botany, Dawson, Hitchcock and Shaler in geology, Scudder in entomology, Samuels in ornithology, and others. During the seventies and eighties the leaven was at work which during the last twelve to fifteen years has resulted in the most remarkable output of popular material about nature, both as books and in magazines, that the world has ever known. The perfection of the pictorial arts and of the methods of reproduction have greatly aided in this.

Contemporaneously with this movement have come about notable changes in religious thought and life, owing to the working of various causes which it is not for the present purpose to specify. Most talked of among all has been the influence of the philosophy of the hypothesis of evolution. This discussion, with its oft-time heated arguments, has overshadowed the recognition of the effect, more subtle, yet no less real, of the general interest in nature and the turning to outdoor life. This effect,

taking place like the gradual return of spring, with no noise or flourish of trumpets, has been tremendous and far-reaching, in fact, epoch-making, we may well believe.

THE DECLINE OF THE SECTARIAN SPIRIT

No sign of the times in religious life and thought is more remarkable than the recent decline of the sectarian, controversial spirit. With the large mass of the younger generation the sectarian spirit is practically dead. It is absolutely impossible to revive many of the old controversies, which now seem unimportant and even petty; they do not appeal to the present generation as either vital or interesting. At the same time the denominations and churches are not decaying, or even losing ground. The present emphasis is largely upon practical religious life and character, and upon the great fundamental principles of universal religious faith. The churches are unconsciously being drawn together and being merged into a practically uniform type.

While this trend is doubtless the resultant of several causes, it may well be that one of the chief of these is the present nature renaissance, which, like that of the early Middle Ages, is to have very far reaching effects, of which this decay of sectarian prejudice and animosity is one. This has been brought about in part by the growing passion for reality induced by the love of nature, as distinct from the artificial. The laws and processes of nature, as shown in their results, are recognized as sublime, admirable and permanent, whereas the devisings of man may be very much to the contrary. Human institutions and schemes of thought are subjected to comparison with the workings of the natural law, and are sometimes felt to be unreal, or at least non-essential. Religion is recognized as a basal instinct, ordained in nature, but the particular variations of religious form or belief do not appeal to the nature-lover as essential or of any unique validity.

REALITY, FRATERNITY, SIMPLICITY

The claims of various organizations to infallibility, supreme authority, sole apostolic succession, or as alone holding saving truth, appear to the observer of nature simply ignorant and ridiculous. Deeply religious himself, and reverent in spirit—as I think that students and lovers of nature in very large measure tend to be—he respects genuine religious feeling in others, but discounts the importance or supremacy of any one form or type. Any sincere religious conviction is respected if it be intelligent and tolerant. Nothing is harder to forgive and respect than bigotry and narrowness. But those who are in the right spirit seeking to know and do the will of God are recognized as truly brethren. Thus are the fences thrown down.

In this way the note of reality runs into that of fraternity, of common in-

terest. This comes about in another way as well, that in nature there is an evident bond of unity, which is felt even beyond the boundaries of the human kind. Nature gives the impression of being one vast unified system, in which each individual is correlated as a part. Every living thing thrives upon the same elements, rejoices in the same surroundings, has largely the same community of interests. Insensibly one grows into a measure of fellowship even with the lower forms of life, and notably with the races or individuals of his own species. There is one Creator and Father of all, and all are one in him. The more one grows into sympathy with nature, the more do the artificial distinctions of sect, race, education or property disappear. Indeed it becomes impossible for a real naturalist to be a bigot. The more that hothouse clerics clamor or denounce, the worse it is for their cause.

The only appeal which can touch the nature-lover is on the basis of fraternity, reality and simplicity. This feeling has helped to revolutionize the whole trend of preaching, and of oratory in general, during the last few decades. The orotund manner, the categorical marshaling of platitudes, the straining at effect by an amplified verbosity receives but scant interest or respect. The demand is for facts, simply and naturally stated, and that ideas shall be presented in a spirit of the broadest tolerance for the honest thought of others.

This spirit and insight into the realities of nature, also tend to discount the various claims to saving validity in ceremonies, forms or sacraments. The nature-lover respects the deeper truths which the forms represent, and can recognize their impressiveness upon many minds in the deepening of religious and moral conviction; yet they are, after all, but the husk around the kernel of the wheat. As he thrills under the varied and impressive displays of the divine majesty, power and omniscience, it becomes more and more impossible for him to believe that the infinitely inferior spectacles, trappings or parappings of man, elaborated, it may be, by a cloistered priesthood, are more than a matter of personal taste in the attempted suggestion of truth, and he rejects, even with feelings of contempt, any effort to hound him into an acceptance of these as essential to real religious life and sentiment. Hence his fellowship and sympathies are not hemmed in by any narrow boundaries.

THE FUNDAMENTAL DOCTRINES VINDICATED

The love and study of nature seemed to have helped to lead to a general acceptance, within the recent decades, of the doctrine of the divine immanence, and hence of the universal Fatherhood of God. Every atom of nature conveys the impression of infinite resource and skill and suggests the unlimited mind. God is in all his works, and is everywhere sug-

gested. The conclusion is inevitably enforced, through insight into the natural economy, that God, who is intimately related to all his works, is very intimately related to the highest developed form of intelligence and life as found in man, and in every man. Every human being partakes to a considerable degree, of the powers and understanding of the Infinite, and hence every one is vitally and closely akin with God. This conclusion is forced upon him entirely apart from any "authority." It helps to commend to him the authority—that is, reality—of the Bible, in that the Biblical writers to some extent seem to recognize this evident truth, even though some of them also make another use—not necessarily contradictory—of the idea of the divine fatherhood in a special ethical sense. The term "father" has but a limited human analogy—and it can be only an analogy—the most intimate one that our present knowledge commands, of the tremendous truth of man's vital relation with God. Our present knowledge of nature does not, to be sure, make clear and lay bare the mystery of the Divine Being, but it does tend to make the student reverent and conscious of as vital a relation with God as any theology has ever suggested. The philosophy of evolution suggests that the higher we rise in the scale of personality, character, intelligence, the more intimately we may come into relations with Him to whom we are so vitally related in the stage of being to which we have progressed.

AVERSION TO CLOSE DEFINITION

The evident mystery of nature tends to make the observer reluctant to embark upon positive and dogmatic definitions of some of the controverted points which have found expression in the form of creeds and decisions of councils. Such is any exact definition of the Trinity. Jesus Christ appeals to the multitudes of reverent naturalists as a being remarkably in harmony and sympathy with nature, and who, by his profound knowledge of natural law was far in advance of his age, and, being thus in harmony with the divine plan and will, was able to do what man has even yet failed to accomplish. So great a mind is accepted as a competent guide in religious faith. Yet to define his personality and describe exactly his relations with God are matters in which the nature-lover, awed by the mystery of the universe, feels incompetent to dogmatize. The anathemas of councils or churches in reference to this or that dogmatic statement simply serve to disgust and repel, and help to put many who are deeply reverent and religious out of sympathy with organized religion.

The problem of sin, as might be expected, is viewed from the standpoint of the natural law, in the widest sense. While certain problems of casuistry as to the sinfulness or otherwise of certain acts remain as open questions, study of nature tends to enforce views that are severely old fashioned in their severity. Nature is remorseless in her punishment of the violation of her laws, and no one perceives more clearly than the naturalist that "the wages of sin is death." It is easier, in fact, for him to see how sin is punished than how it may be forgiven. Yet he does believe in the possibility of

forgiveness, if the wrong be abandoned in time, in that there is an evident curative process in nature by which restoration is accomplished from injuries not too profound. But the constant tendency of nature-love is toward righteousness through the incessant preaching of the terrors in nature against violations of law.

Salvation, in this view, is found in obedience to law in harmony with the divine will. The only right attitude for the individual becomes that of seeking the truth and of being ever obedient in spirit and in action to the vision that may be accorded.

The means of knowledge of a saving, uplifting faith are found in the convictions of truth which are given to the honest, reverent, seeking soul, likewise in the open pages of nature, and again in the testimony of the experience of earth's best and noblest souls. The teachings of Jesus are revered because he showed himself worthy to instruct in that he truly communed with Eternal Truth. The Bible is revered, not as a miraculous or final announcement of all truth, but as a true record of the consensus of experience of the highest thought of the best and noblest of our race in their efforts to know God. Naturalists today do not expect any supernatural accuracy in matters of science on the part of these early writers, but are recognizing their genuineness as witnesses to life's true and noblest attitude. There is practical unanimity among thinkers of this class that salvation is health of being, rightness of character and attitude, and that it is not monopolized or solely dispensed by any one religious form or organization.

In reference to the great problems of the future state, if any, natural science does not profess to afford any new light. But if I read the signs aright, there is a strong hopefulness, to say the least, yes even assurance, that in some way or other human consciousness, and perhaps all consciousness, is continuous and imperishable. There is a great fund of life, of vital essence, of consciousness—however it may be described—a great cycle of existence, which forever persists. Matter is indestructible; it is but the external form which changes. Dissolution of the human body is not necessarily destruction. We may be changed, be merged, but in view of the great ocean of throbbing, recrudescing life, to be dead is unthinkable. Even the Redeemer did not explain in detail, and no one else has been able. But he did stand for the fact of the life immortal, and man, communing with nature, feeling the throbbings of the great heart of the universe, is confident that he can never drift apart therefrom and that his hope shall not be lost.

One tangible outcome of the Inter-Church Conference on Federation is the volume soon to be issued containing the nearly one hundred addresses made, among which were a number of exceptional value in their bearing on vital problems now before the churches. The book, a large octavo volume, will appear early in 1906 and will be delivered anywhere in the United States for \$2, the price just covering the cost. Copies may be ordered of William T. Demarest, 90 Bible House, New York, and the edition will be limited to the number of copies subscribed for in advance.

Closet and Altar

SYMPATHY

Rejoice with them that rejoice; weep with them that weep.

It was the beginning of all religion that she taught them in this faith, this friendliness. Every soul wants some one to come to; it is easy to pass from the experience of human sympathy to the thought of the Divine; without it the Divine has never been revealed—A. D. T. Whitney.

For love reveals, love sees, love breaks the bars, love reads the secrets both of man and God.—G. H. Morrison.

There is a beautiful Rabbinical story that when Moses was tending Jethro's flocks in Midian, a kid went astray. He sought it and found it drinking at a spring. "Thou art weary," he said, and lifted it on his shoulders and carried it home. And God said to him: "Since thou hast had pity for a man's beast, thou shalt be the shepherd of Israel, My flock."—David Smith.

Nor lack I friends, long tried and near and dear,

Whose love is round me like this atmosphere,
Warm, soft and golden. For such gifts to me
What shall I render, O my God, to Thee?
Let me not dwell upon my lighter share
Of pain and ill that human life must bear;
Save me from selfish pining: let my heart,
Drawn from itself in sympathy, forget
The bitter longings of a vain regret,
The anguish of its own peculiar smart.
Remembering others, as I have today,
In their great sorrows—let me live alway
Not for myself alone, but have a part,
Such as a frail and erring spirit may,
In love which is of Thee, and which indeed
Thou art.

—John Greenleaf Whittier.

That is the way with Jesus. With that imperishable tact he found himself with the sorrowful sisters of Bethany. He did not weep for them, he wept with them. Oh, if you have the power of weeping with the mourner you can minister comfort which passes all philosophy, a comfort which all your principles of religion cannot give.—Robert F. Horton.

How much the sum of human happiness in the world is due to this one feeling—sympathy!—F. W. Robertson.

What have I, My Father, which I have not received from Thee? Nor hast Thou given carelessly or without adding the immeasurable gift of sympathetic love. Thou art not far away, not lapped in dreaming ease, forgetful of Thy children. As Thou hast taken thought—as Thou hast upheld and guided me, so let me think with kindly sympathy and fellow-feeling of my brothers in their sorrow and their joy. So may I draw near to Thee and be made like Thee. Yet, Lord, when I think upon the sorrows of the earth let it be for strength of action and not for weakness of an idle grief. Nor let me hurt my power to help my neighbor by mere imagination of the sorrows which I cannot reach. So let me carry even through my troubled hours a cheerful face in witness of Thy sympathy and love. In the name of Christ. Amen.

The Professor's Chair

By Henry Churchill King, President Oberlin College

This department is confined to questions of the ethical and religious life, and of philosophical and theological thinking. In the necessary choice among the questions submitted, the interests of the largest number of readers are had in mind. Questions may be sent to Dr. King, care of The Congregationalist, or directly to Oberlin, O.

207. *Is the present tendency of thought toward the separation or unification of science and religion?*—H. H. D. (Ohio.)

If the question means, are we coming to distinguish more clearly the problems of science and the problems of religion?—it would have to be said that the tendency was toward separation; but if the inquiry is rather, whether men are coming to see that the conclusions of science and of religion are not necessarily antagonistic, the tendency, it seems to me, is clearly toward unification.

208. 1. *God is in nature, but nature is certainly not consciously intelligent; is man the conscious expression of God, or is the conscious intelligence of God a transcendent spirit?* 2. *How could one reconcile the love of God with physical horrors, such as Mt. Pelee's eruption, the destruction of Pompeii, wrecks at sea, etc.*—A. M. D. (Ohio.)

1. In answer to the first question, it is to be said, first, that it is not impossible that we might be wrong in the assumption that nature itself could have no conscious intelligence. But quite passing that point, it would seem clear that consciousness cannot be confined to man, else we should be obliged to think of God as really less than man. It can never be other than wholly unsatisfactory, from the religious point of view, to think of God as coming to consciousness only in man. Religion needs a conception of God—and this seems to require some emphasis today—as both immanent and transcendent. It is quite as impossible to think satisfactorily of religion as a personal relation between God and man, without some sense of transcendence, as it would be to think of a similar personal relation between a father and a son, when the father is thought of as having no personality of his own, but only as expressed in the nature of the son. 2. See the answer to Question 145.

209. 1. *Though we admit that laws grow out of the infinite purpose of love, and that they are always consistent with this purpose of love, can we not still conceive of God as in an "external and finite relation to nature?" How does such a conception put laws above God in the sense in which they are above us?* 2. *Does not the belief in the absolute universality of law in a certain sense place law above God, in that he cannot accomplish his infinite purpose of love without law?*—T. M. D. (Washington.)

1. If God were conceived as in "external and finite relation to nature," then nature would not be legitimately thought of as his creation, but as somehow foreign to him and independent of him; and that would mean that God himself would be regarded as finite and not really God. 2. The laws of the world are to be conceived not as above God, in the same sense in which they are above us, but rather simply as God's own uniform methods of action.

210. *Wherein does Christianity lie? In the teaching of Jesus, in the teaching of the apostolic age about Jesus, or in the personality of Christ himself?*—F. S. T. (California.)

Christianity lies in the entire revelation of God in Christ, whether in his life, character, personality, or teaching. This revelation is known, of course, through the witness of the apostolic age. But this does not relieve the conscientious investigator from an earnest attempt to work back to Jesus' own thought, as distinguished simply from the thought of his disciples. Nor, in my judgment, does it justify

us in putting the teaching of the apostles on a level with the teaching of Christ, even though one recognizes the continued presence of the Holy Spirit with the apostles. In no revelation can the human element be ignored, so that though the distinct teaching by the Holy Spirit is affirmed, the completeness of the revelation in the case of Christ must be regarded as distinctly greater than in the case of the apostles.

211. *Do you think miracles, either with regard to man or nature, are performed today? If so, what are they?*—M. G. C. (Ohio.)

Yes; at least in the sense of the existence of a real and effective relation of God to man, that implies the action of God as a transcendent personality upon the personality of man. Moreover, we seem to have phenomena distinctly corresponding at least to the healing miracles of the New Testament. The fact that we seem to ourselves now to understand something of the law according to which these healings take place, does not set aside the possibility of a real relation here between God and man.

212. *Does not the predominant Christian idea expressed about miracles—healing the leper, for example—agree pretty nearly with the idea of Christian Science?*—L. L. C. (Ohio.)

No; for Christianity recognizes the diseases as a fact, and the healing as an overcoming of real evils. Christian Science, at least theoretically, denies the existence of evil, though in fact, its results are due to the operation of a similar psychological law.

213. *Is it lack of thought and study that, after reading a careful discussion of miracles, they do not take hold and seem more real than before? and is it not possible for the atmosphere of one's training to be very obstinate in its persuasions, and to overrule what might otherwise appear as clear, forcible argument?*—B. C. (Ohio.)

The sense of unreality concerning miracles certainly is not necessarily due to lack of thought and study. There is often a similar lack of the sense of reality concerning one's faith as to his duty or destiny. One may have reached a clear and rational conclusion, so far as his reason is concerned, that does not register itself with equal reality in feeling; though, in the long run, of course, feeling is likely to come into harmony with a convinced reason. It certainly is possible for the atmosphere of one's training to be very obstinate in its persuasions, and the result of habitual previous methods of thought is not, of course, to be ignored. Whatever the question at issue, the only thing that one can honestly do is to maintain the absolutely open mind, and to be willing to follow the truth where it leads. In the long run, this is pretty certain to bring unity into our mental life.

214. *If life could be created in the laboratory from matter, and if science could thus explain the working out of this world from the very beginning, wouldn't it prove that there was no need for an infinite power?*—W. R. B. (Illinois.)

Not at all. Such a result would only show that we had now discovered the steps in the process followed by the creative agency of God, where now we do not understand them. It would still be true that man had created nothing here. He has neither made the atoms, nor has he endowed them with their peculiar forces and properties. He is here wholly at the mercy of nature. Nor have the atoms and forces conferred their being upon themselves. For any ultimate explanation we are completely shut up to something that goes quite beyond the phenomena of the physical world. God would be just as necessary to our thinking in the case supposed as before.

215. *What is to be our conception of the immanence of God in nature? is it to be pantheistic, or is nature to be thought of merely as the expression of God's way of working?*—A. N. E. (Ohio.)

We are certainly not to conceive of the immanence of God as though he were a kind of extended stuff. The immanence of God rather affirms the express activity of God in every part of the universe. "God is where he acts." That is, the immanence of God affirms the dynamic presence of God in every part of his creation, and denies the independence of the universe at any point. The doctrine is a wholesome recognition of the fact that God is necessary to the world not simply at two or three critical points, but in its entire being and extent. And it brings home to the consciousness of men the sense that the only power in the universe is finally the power of God himself.

Henry Churchill King.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, DEC. 8

The leader was Mrs. Eugene F. Hunt of Maynard. Interesting letters were read from Miss Bertha P. Reed and Mrs. Arthur H. Smith, giving graphic accounts of the work in different stations in North China. The consolidation which has been accomplished in the reconstruction of work is of interdenominational advantage, making the work all around more efficient. There is talk of the Chinese themselves establishing a medical college for women. Even the empress says the Chinese women ought to be educated. They have recently started schools of their own in Peking. A newspaper for women is now published by the Chinese, and in its pages are articles against the use of paint and powder, also articles urging women not to worship the sun and moon. There is a strong movement against footbinding, and many girls and women have gone through the painful process of unbinding their feet. In some of the Chinese schools the girls are instructed not to wear embroidered shoes, that the need of giving their attention to other things may be emphasized. One missionary says, "Such a change of heart in the directors of affairs." Mrs. Smith told of the happy party that gathered around Mrs. Chapin's table on Thanksgiving Day, and one cause of thankfulness was the new recruits granted them after many years of waiting.

Mrs. J. K. Browne reported letters from her daughter Alice on her way to China, and now for a month, perhaps, at her new work in Tung-chon. Mrs. Browne also reported the arrival of Miss Bush and Miss Poole at Harpoot, Nov. 4, and the warm welcome which they received there.

Mrs. Eaton, recently of Beloit and now to make her home in St. Johnsbury, received a cordial greeting. The letters read recalled her own delightful experiences in visiting the missionaries in their own homes in North China, and cordial was the testimony she gave of the work which they are doing there and the impression it made upon her.

Miss Stanwood spoke of the sorrow in New Haven Branch at the death of Mrs. T. H. Sheldon, for many years an efficient officer, and one who will be missed in the work of the board quite beyond the limits of her own branch.

The Presbyterian commenting on Dr. Munger's recent article in our columns, on A French Revolution or Social Ostracism, approves on the whole of his suggestion that such ostracism be used, if taken as "a solemn resolution, as under a vow, to war against this degradation of public morality."

Greater New York

(The Congregationalist may be obtained in New York at the Congregational Bookstore, 156 Fifth Avenue; in Brooklyn at T. B. Ventres, 597 Fulton Street, and C. F. Halsey, Plymouth Church.)

New York Ministers' Meeting

The annual meeting resulted in the election of Rev. Frederick Lynch as president and Rev. Walter Thorpe of Elizabeth, N. J., as secretary-treasurer. About one hundred ministers are now on the roll, coming from places as far apart as Plainfield, N. J., New Milford, Ct., and Bayshore, Long Island.

The subject of discussion was Concrete Results of the Inter-Church Federation. The unusually cogent and interesting debate was continued after lunch at tables. The consensus of opinion seemed to be that the managers of the conference stultified themselves and lost the interest of the public by narrowing the basis of the conference instead of making the invitation broader and allowing the conference itself to discover the lines along which practical federative work could be accomplished. The program was criticised as being repetitions and indefinite, the judgment being that the conference missed a great opportunity to do one or two specific things.

Secretary Shelton gave several illustrations of practical federation awaiting attention, and the next meeting will take up some of the cases presented and discuss ways of inducing weak but nominally independent churches to give up their separate sectarian existence, adding their strength to more vigorous churches near by.

Brooklyn Settlements Needed

The discovery of a population (largely foreign) of over 50,000 people in the eastern district without church connections and with no well organized mission work, led the Brooklyn City Mission Society to call a number of leading pastors together for conference. Dr. Cadman, Rev. Messrs. L. L. Taylor and S. L. Testa represented Congregationalism in the meeting. It was decided that in view of the peculiar nature of the situation, settlement work would be the best means of reaching the people, who are of almost all nationalities. The City Mission Society proposes to divide the borough into four districts under the general leadership of Dr. LeLacheur, each district to have an advisory committee of resident pastors and a general committee of citizens covering the whole borough to gather support to the movement. Funds raised in each district will be spent in the same area. The settlement plans are to be developed at once in Greenpoint and Williamsburgh.

In Brooklyn Churches

Dr. Kent's people at Lewis Avenue have become so interested in their monthly, *Our Church*, that it has been decided to make each issue bear on a special topic. The current number, for instance, is on Finance, and Dr. Kent's leading article contains his well-known ideas concerning the handling of church moneys by men who are church members, and the assignment of sittings without regard to the amounts paid by contributors. Dr. Kent has found, for him, the ideal financial secretary; the secret of doing without fairs and festivals; the way to abolish pew rents and get just as much money, and the value of trustees who are deeply spiritual. He would assign the best seats, irrespective of money given, to the most regular attendants. Other articles deal with the communion offering, the ideal contributor, and other practical subjects. Tompkins Avenue has also developed its *Record* to a monthly of twenty pages, one devoted to delightful chat concerning people of the congregation. With such large numbers this page is very useful. Dr. Hillis's lecture on Oliver Cromwell filled the house. Dr. Waters is creating new organizations to meet the needs of large numbers of young people com-

ing into the church and school, as well as at the Park Avenue Branch.

At Puritan Church, after the evening service, as many as will adjourn to the chapel, where a social half hour is spent in deepening acquaintance and in seeing pictures or singing songs projected on the wall by a lantern. Part of the success is due to Rev. L. L. Taylor's gracious, unassuming personality.

Model Bible School for Jews and Christians

Dr. W. W. White of the Bible Teachers' Training College, assisted by a corps of trained workers, has begun a model Bible school at the Church of Our Saviour, at 109th Street, east of Madison Avenue. The first established in connection with the Training College, it is arranged to attract both Christians and Hebrews. Dr. White will conduct a class in the Old Testament for Hebrews. The results of this new move are sure to be carefully noted. The training school is practically full, though the new building provides room for indefinite expansion when necessary.

The Tuberculosis Exhibition

Surprising interest has been shown by the crowds that have gone to the American Museum of Natural History to see this exhibition, organized by the National Association and the New York committee of the Charity Organization Society, whose business is the study and prevention of tuberculosis. An average of 3,000 people daily, and 10,000 on Saturdays and Sundays has demonstrated how public interest in this problem has been aroused. The exhibit remained open over two weeks. In the evenings, thorough experts gave lectures in language "understandable of the people." The exhibits were models, photographs, charts, diagrams, statistics, methods, etc. Some were startling contrasts, as, for instance, the model of an inside dark room in a tenement with its usual surroundings, and the same room with a large window admitting the sunlight and naturally securing other changes in the apartment. The announcement that there are still 366,000 such evil rooms in New York added to the impressiveness of the exhibition. The churches were all urged by letter to appeal for attendance at the museum. The chief aim of the exhibitors was to demonstrate, clearly and simply, but strikingly, that tuberculosis is preventable, and that 10,000 people per year should not be allowed to die of it. The tradition of the tenements is just the opposite. There they have a fatalistic horror even of the name, and a superstitious dread that for a large number it is unescapable. One evening meeting was devoted to trades' representatives, Prof. Graham Taylor making the chief address, and being followed by President Gompers. Dec. 1 brought a special meeting for physicians, and Dec. 8 one for public school teachers. Coming closely after the successful Convention for Charities and Correction, this movement has received a great impetus, and ten years hence will show remarkable results.

The Tabernacle Loses Dr. Seymour

The friends of the Broadway Tabernacle have been surprised by the sudden resignation of the associate pastor, Dr. Seymour, who in the midst of his busy work has been obliged to enter a hospital and undergo a serious operation. The rapid development of the acute attack suffered by him in the enlargement of a gland permitted Dr. Seymour no hope of being able to resume his labors for some months. He decided that if he recovered from the operation he would rest a year and meanwhile determine whether to re-enter active work. The operation was successful and the physician says that in a few months he will be stronger than before, and able to work as he chooses. With resolutions expressing deep regret and sincere affection, the Taber-

nacle accepted his resignation, after a beautiful tribute by Dr. William H. Thomson.

In the two years of his work here Dr. Seymour has endeared himself to a host of people both in and out of the Tabernacle. He refers with delight to the fact that a stranger in New York should so quickly find place in so many warm hearts. This, however, is in part a result of the Doctor being in love with his work. Some men are born pastors; others through much tribulation become such, to a certain extent. With Dr. Seymour, pastoral visitation is a holy and happy work. His dignified kindness and youthful spirit, with unforced spiritual counsel, have left ineffable impressions in many a home. Among men his manliness is as apparent as his erect figure. His sermons, suggestive of sweetness and light, are born of deep experience. For Dr. Jefferson he was an absolutely reliable associate. In his character and bearing he represents the typical Christian gentleman, a Barnabas in the tolling, struggling city. That this blow should fall upon him so soon after the death of his life partner, and immediately following the serious invalidism of his daughter, has called forth the sympathy of his many friends, to whom he has responded in terms of Christian bravery and courage. Perhaps to his valuable pastorates at Newburyport, five years, Winchester, nine years, Bennington, fifteen years, and the Tabernacle, he will add another, bringing to it the cumulative power of thirty-one years of true service. In any case, this is not an obituary, but rather an epitome of a good workman of the Lord.

SYDNEY.

Pilgrim Song

Pilgrims of the trackless deep,
Leaving all, our fathers came,
Life and liberty to keep
In Jehovah's awful name.
Neither pillared flame nor cloud
Made the wild, for them, rejoice,
But their hearts, with sorrow bowed,
In the darkness heard His voice.

Things above them they divined—
Thoughts of God forever true,
And the deathless Compact signed,
Building better than they knew:
Building liberty not planned,
Law that ampler life controls,
All the greatness of our land
Lying shadowed in their souls.

In the days that shall succeed,
Prouder boast no time shall grant
Than to be of them, indeed,
Children of their Covenant:
Children of the promised day,
Bound by hope and memory,
Brave, devoted, wise, as they—
Strong with love's humility.

—Florence Earle Coates.

Education

Atlanta University now has 340 students, a number exceeding all expectations and as gratifying as it is exacting in its demands upon the faculty and trustees to provide suitable accommodations.

The librarian of Congress, in his annual report just issued, reports possession of 1,344,618 books, 82,744 maps, 183,724 art prints and 419,352 pieces of music. Nine hundred and twenty-three thousand, one hundred and sixteen persons visited the library last year.

Viewpoint

The *Examiner* regrets that President Roosevelt could not find time to attend the great Church Federation meeting or the great memorial meeting of the Jews in New York, while he could find time to go to the West Point-Annapolis football game.

For the Children

Mamma's Bunnies

BY CATHERINE S. FOSTER

Marjorie and Elliott had the mumps and their dear little faces were all puffed up. Mamma tied up their cheeks with some of Papa's old soft handkerchiefs and the white ends sticking up on top looked like rabbit's ears, so she called them her white bunnies. The first two or three days they played with their toys and Mamma read them a great many stories and so they had nice times, but when the sliding began on their hill they wanted to go out of doors.

"Can't you wrap us all up and let us go out just for a little while?" said Elliott. "We will only take three slides and then we will come in and be just as good."

"Why, Elliott, what do you suppose the doctor would say if I were to let my little bunnies go out in the snow? Come over here and see what a good time Billy and Trixie are having."

Billy and Trixie were kittens that lived next door and the children were very fond of them.

"I wish we had them over here to play with us," said Marjorie.

Just then Elliott left the room and in a little while came back with a letter written on his Christmas paper, and this is what it said:

Dear Billy and Trixie: Marjorie and I have the mumps. Would your mamma let you come over and play with us? We will give you lots of milk. Do you catch mice? Do come.
ELLIOTT.

When Mrs. Gray read the letter she said, "The dear things, they shall have those kittens."

Half an hour later Elliott's doorbell rang and there stood Mrs. Gray's Mary Ann, with a broad smile on her face and a large Angora kitten under each arm. Billy and Trixie were dressed for the occasion. One wore a red bow and the other a blue one and at the end of each ribbon was fastened a note for each of the children, asking them over to take tea with Mrs. Gray when they were better.

It was hard to tell which had the better time that afternoon, the children or the kittens. Elliott let Billy sit on one of the nice cushions and sharpen his claws, a thing he was never allowed to do at home, and Marjorie tied a string on a spool and Trixie had such a nice time chasing it all round the room. When supper-time came the kittens had their milk in the dining-room with the children and it was a happy little time. After supper they all sat down on the fur rug in front of the fire and Elliott told Marjorie and the kittens stories; "they can understand," said Elliott, "and the way I know is because they purred very loud when I told them about the old black cat we used to have."

At bed-time Papa carried Billy and Trixie home and he said they purred all the way. When Mamma put the children to bed she took the handkerchiefs off of their faces and said, "Now I haven't any little bunnies."

"But you have us," said Elliott.

"Yes, dearies," said Mamma, kissing

them, "and if the sun shines tomorrow you can both go out and play for a little while."

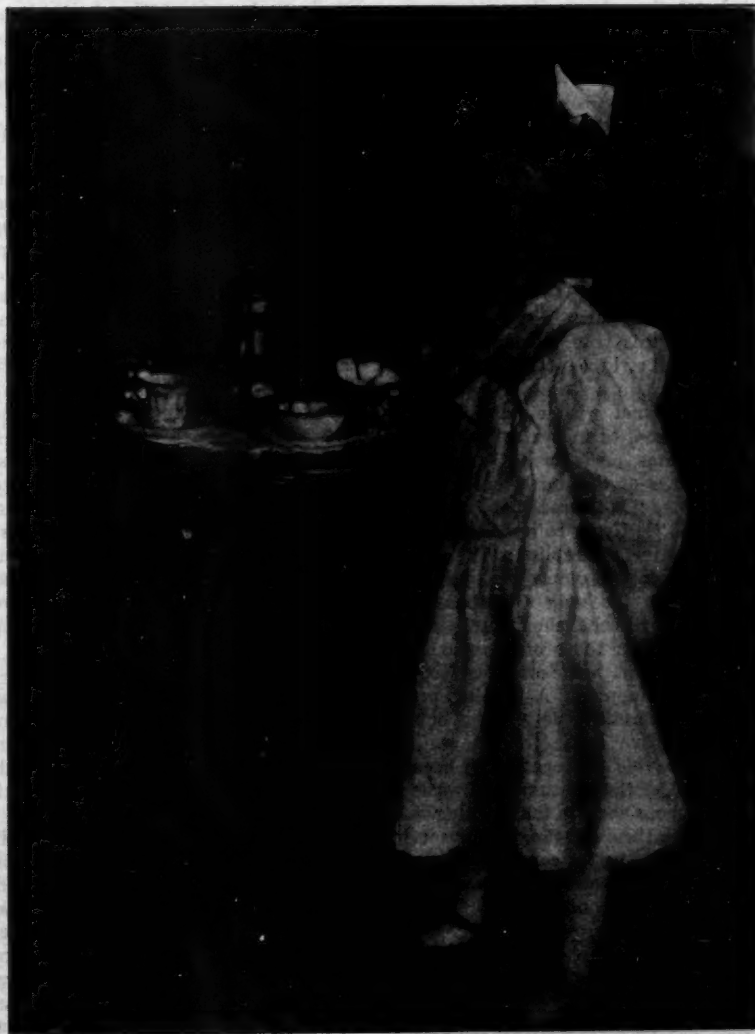
The Quarrel

AN INTERESTING SERMON FOR BOYS
AND GIRLS

There were once two old monks who lived in a nice, dry, comfortable cave, and their names were Brother Hilarius and Brother Boniface. Most of their time they spent in praising God, and, for the rest, they for the most part smiled all the summer and laughed all the winter. They loved Christ and they loved each other, and such love always makes for happiness. But one day Brother Hilarius got tired of being good. Like certain boys and girls when they also have behaved for a long time, he wanted a change. So he remarked to Brother Boniface, "I say, let's be naughty." Brother Boniface looked serious, for he did not half like the idea, but at last he consented, and asked, "How can we manage it?" "Well," said the other monk, "Let us have a quarrel. There is nothing worse than a real row." "Yes," went on Brother Boniface, "but what can we quarrel about?" "Well," came the answer, "I can't pull your hair,

for you haven't got any. And I can't steal your food, for you always want me to eat yours as well as my own. But I have it! You see that white stone out there? You say it's yours and I'll say it's mine, and so we'll get up a squabble." "All right," said the other monk, "only you must begin, and perhaps," he added with a smile, "it'll come to a fight." And he clenched his fist behind his back, for when Brother Boniface was a boy at school there had on one occasion been a fight, and— But that is telling.

Brother Hilarius scowled, and looked ugly and black, and Brother Boniface did the same, and neither of them seemed the least like the good kind man he really was. Then Brother Hilarius pointed to a large white stone and said, gruffly, "Understand that stone is mine, and if I catch you sitting on it, or using it for a pillow, I shall crack your bald pate with it." Such fierceness made Brother Boniface jump, and he said with amazement, "I beg your pardon, my dear brother." "Don't call me 'dear,'" was the rough reply. "Behave respectfully to your betters. Understand that white stone is mine. Do you deny it?" At this Brother Boniface could hardly breathe, but he managed to stammer out, "Your stone is it?" "Yes," shouted the other monk,



Photograph by Jane Dudley

"May I have a piece?"

"my stone, and, mind, it belongs to me and I'm going to have it." "Well," faltered Brother Boniface, "of course, it is yours, my dear friend. And if you'll wait a minute I'll find you another, and you can have two." Then they both burst out laughing, and Hilarius said: "I

suppose we must give it up. It takes two to make a quarrel, and you are such an amiable old rascal that you won't disagree." And they were good and happy ever afterwards.

Who knows the moral to this tale? If you were never to quarrel could the other

child ever quarrel with you? And which pleases Jesus Christ the more, the nasty, disagreeable, selfish boy or girl, or the lad or lass who is always good tempered and amiable? I wonder what Brother Boniface would say?—Rev. J. G. Stevenson, in the *British Weekly*.

The Home and Its Outlook

The Joyous Day

BY HARRIET PRESCOTT SPOFFORD

When we pray Thy Will Be Done,
Every day beneath the sun,
As it is in Heaven, do we
Think how vast the change must be,
What surcease of strife and stress,
What the peace and perfectness?

As it is in Heaven. Then must
All our being breathe but trust,
In the life of that new earth
No rebellious thought have birth—
In that radiant atmosphere
Mighty love must cast out fear.

As it is in Heaven. Then
Love for God, and love for men
Every heart would overflow,
Self would be forgotten so—
All our joy, and all our dream
But beneficence supreme.

Speeding here, and speeding there,
Just God's work our only care
Just God's will the only one,
When that will on earth is done
As it is in Heaven, we
Must ourselves God's angels be!

CHRISTMAS shoppers are always ready enough to find fault with the indifference or incivility of the clerks.

They probably never speculate how they themselves appear to the shopgirls. Judgments are also made behind the counter as this true incident shows: A little Jewish girl from the East Side, who secured work in a store during the holiday season, met with an accident, and was ministered to in her sufferings by a trained nurse. She looked appealingly into the face of the nurse and asked incredulously, "Is it true that you are a Christian?" Upon being answered in the affirmative, she replied: "You are so polite and gentle, I didn't think you could be—but then the only Christians I've seen are Christmas shoppers." This a home thrust for those of us who leave our manners at home when we set out for holiday shopping. A pushing, grasping crowd certainly does bring out all one's primitive instincts, but we can most of us avoid provocation by heeding the appeal of the Consumers' League to visit the shops early in the morning. An hour or two then will give better service to customers, better conditions for the display of goods and better temper on both sides of the counter.

The heart of a man is always ready to admit a ray of sunshine and it takes only a small one to dispel the shadows when love dwells therein.—Mary E. Wilkins.

A Holiday Atmosphere

Of a young girl who became for a time an inmate of a home where there were two or three young children (her cousins), one of them said appreciatively, "Polly always makes you feel somehow as if you were going to a picnic." It was one of those master strokes of character-painting of which children are so often capable. He meant (as an older member of the family expressed it in his older phrase) that in some intangible way she "carried about with her a holiday atmosphere."

We have all seen such people. They do not make gifts, but they are continually making a present of themselves to you, and you are all the time accepting of their friendliness, their courage or their cheer. Then, too, whatever task comes up, they straightway made a *fête* of it. Is there a discouraging pile of stockings to mend? This holiday person doesn't see why they need smell of the midnight oil, or be done in a dingy back kitchen. Why not take them out on the shady piazza, with a little stand of lemonade and cake close by, and some idler to read a story-book? Or call everybody in the house to make a "Bee" of it, and provide a box of "chocolates," after the manner of that nice "Thankful" Somebody in Mrs. Whitney's Buttered Crusts. There isn't a bit of virtue in unnecessary martyrdom. The picnic kind of a person realizes that and lives accordingly.

Nowhere is the beauty of this sort of character set in a stronger light than in the annual crises that occur at the holiday seasons. So often it happens that there is next to nothing to make a holiday out of. In many a household there isn't money enough to patronize even a "five-cent store." The absence of costly presents, indeed, is nothing to be so very sorry for. Let those that love them have them. For the rest of us there is still the possibility of "the holiday atmosphere," which, being analyzed, is found to be a kind of mixture of fun and religion well worth cultivating in any family. If the fun is much in evidence, be very sure that the religion underlies it all. It takes a good deal of faith and hope and courage and a lot of other strenuous Bible virtues just to be ordinarily cheerful in bad weather, and to fulfill the everyday Christian duty of making the best of things.

But the holiday atmosphere requires something even a little beyond this. There is a beautiful change in the American Revised that explains both what it is and how it is, "They looked unto Him and were radiant." No matter what troubles press, the Lord's people can always be that. Left to themselves, how dark; but if only their faces are turned toward him, really radiant. Do believe it, dull,

depressed or worried one! There are those who know, and tell you it is true.

Doors on the Crack

BY GRACE DUFFIELD GOODWIN

Little Girl leaned wistfully against the screen and looked out. It was ten minutes before nine. Little Girl was very fresh and very pretty, and she had been talking for weeks about what she would do on this great, this momentous "first day of school." But the busy doctor had said that at half-past ten that morning he would see Little Girl, and, school or no school, Mother must take her to him.

Meanwhile the mother, driven by the hundred hurrying cares of the household, had sent a note to the teacher, asking her to give Little Girl a seat, take her name and let her come home.

All this had been done, and Little Girl was back, wistfully looking out of the door. Across all the hurry came a thought into Mother's mind. Something was wrong with Little Girl; she had something more in her heart than she had spoken. Mother stopped and knelt beside her.

"What is the matter with my little girl?" she asked.

And Little Girl burst into tears. "I went to school, and I gave the teacher the note, and I waited and I waited and all the mothers were there only mine. I was the only little child without a mother."

In just a minute it was all clear, the great first day of school, all the other mothers and Little Girl there alone. The mother glanced at the clock, and then she caught Little Girl's hand and they ran as hard as they could and reached the school in time.

Now who so proud as Little Girl, as she marched to her seat, flashing back sunshiny smiles at Mother, standing in the doorway with "all the other mothers"? That was all she wanted; Mother to see her take her place; Mother to hear her sing; Mother to be at the great beginning of things.

Almost had that mother missed something very sweet and very fugitive. The chance to be to Little Girl all that her heart craved was crowded into about three busy minutes, but all her life Little Girl would have remembered that Mother forgot the First Day of School.

It makes one tremble to realize how a momentary self-absorption, a momentary loss of the sense of the relative values of things, a momentary lack of sympathetic insight, will mar the beauty of that relationship of trust and confidence which most of us are striving to perfect between ourselves and our children. And here the child herself offered the clew. She was still open-hearted enough to speak her grievance out and help her mother to

comprehension. The difficulty lies in being able to think quickly enough, see keenly enough, move swiftly enough to enter these shyly opened doors into the child's heart. They are quickly shut with some children. The child with a reticent, proud nature seldom makes a second advance. If his doors, which opened but a tiny crack, are not pushed wide by loving hands, they quietly close altogether.

With such a child the important years for the cultivation of the close relationship are from four to seven, and during those years the mother needs to watch for every reluctant opportunity, that she may develop the child's sense of freedom with her, his dependence upon her sympathetic understanding—that the latch-string may be always out for Mother.

It is too late to begin at ten or twelve to follow the child. At four, five, seven, the child is willing, nay, eager to have Mother enter all the little shy places in his life. At ten or twelve the mother must seek the child, lovingly and deliberately, being reconciled to the fact that she must knock and knock again at these doors that used to be just on the crack, with a little wistful face peering through.

Childhood

Fair as a star, rare as a star,
The joys of the future lie
To the eyes of a child, to the sighs of a child,
Heavenly far and high!

Fair as a dream, rare as a dream,
The hopes of a future sure
To the wondering child, to the blundering
child,
Trusting and free and pure.

Fair is the soul, rare is the soul
Who has kept, after youth is past,
All the art of the child, all the heart of the
child,
Holding his faith at last!

—Gelett Burgess.

Our Experience with Tramps

It was in southern California—a veritable paradise for tramps—that we had our experience. Had we not gone half round the world to save the heathen? Then why not seek to save the heathen who came to our very door? We kept interesting papers and magazines to hand to tramps, along with a kind word as they said "Thank you, Ma'am," for the simple meal. We went so far at one time as to see that the wayfarer had a bath. Cleanliness is next to godliness, and surely this plunge into pure water and the kindness of a mother would give the fellow an impulse upward.

But the experiences of "old timers" and the tales of nice bread and butter left on top of fences, and of simple food being refused with requests for pie—above all the growing conviction that our house was becoming a favorite—led to a modification of our views. We next took the stand never to give food without thirty or forty-five minutes' work in payment. By faithfully keeping to this rule the number of calls decreased. At one time the train whistled just as the man had begun on his digging and he hurriedly left, informing us that was the train he wished to take. Another fellow left his work without deigning to give us any information whatever.

A young man once pleaded for charity because his right arm was disabled, but his pleading fell weakly on our ear when we noticed that it was his left arm which was in the sling!

Another man tried to get sympathy by holding out his hands and telling how terribly he had been scolded. We glanced at them and

said: "That is not scald. It is the effect of your sin or your father's." He showed us his head and repeated his statement. We had never seen such a sight before, but our instinct told us that if bad blood had not actually caused the frightful condition, it had prevented the healing, so we sent him away.

A small fellow, not robust like the others, and seeming to have a cough, we remember distinctly. He did not have the usual variety of smells about him, and was so cleanly in his appearance we thought he was not a "professional" and gave him work. But a few months later, forgetting to mark the house or trusting to our defective memory, he came again. As we were really in need of having an outdoor "job" done, we gave it to our clean tramp with the delicate lungs. He was so conscientious he worked a little more after receiving his breakfast, and was so tidy he asked for paper to wrap about some of his articles. Yes, and he quoted Scripture to us too. My heart began to swell with hope—possibly mixed with pride—because all in all we were having a good influence over these wayfarers. But the swelling went down suddenly when we found that the new pair of ranch brogans lying on the back porch had disappeared! The worst of it was, the man had borrowed the paper wherein to wrap them. This was the only time we had ever lost an article, and it was at the hand of our clean and Scripture-quoting road-walker!

Perhaps it was a year or two before a seventeen-year-old boy appeared at our back door. At least it was long enough for our missionary spirit to revive. He was so near the age of our own big boy, and his face was so boyish and free from marks of evil, it would really be worth while to try and win him from the vagrant life he could only have just begun. We thought rapidly as he waited in the kitchen, and made up our minds to give the boy a genuine chance.

After the children had gone to school we sat and talked with him in the pleasant kitchen. His home had been in one of those desolate railroad section towns in the Mojave Desert, and that fact in itself was sufficient to give a boy the desire to see the rest of the world. We put before him the desirability of getting more "schooling," and pointed out the attractive public school building near at hand where he might attend. And we showed him, in another direction, the young college where even Seniors peeled potatoes and scrubbed floors to gain the coveted education. We thought our tales of heroic struggle made in order to lay up knowledge would win our boy into the straight path. And we asked him frankly and winningly if he did not want to drop the old life.

"Give up the old life," he repeated thoughtfully. Yes, he would. So he was sent in one direction to look for work, while we borrowed a horse and carriage from a neighbor whom we interested in our missionary enterprise, and went in an opposite direction. Two or three ranches were visited and work promised, "If the fellow will do it." The teacher was seen, and he, too, was ready to give the boy a "lift."

During the afternoon we collected from the students every article of apparel the boy needed, even to a collar and tie, while the boy himself washed out his underwear, which was thoroughly good, and burned the rest of his garments. After a bath and the putting on of his new old clothing, Harry Hart was a different boy. His soft hair and his shapely hands had not been noticed in the old garments. What a fine story we had for *The Congregationalist*! I began to write out in my mind how this boy, who was tramping in the morning, was in the evening clean, well-clothed and sitting at our own tea table, playing dominoes with our son. Now, eight years later, I am putting the story on paper—or a different one.

The day of this transformation was Friday. Through Saturday Harry worked on the

ranch for Mr. S—, receiving fifty cents, and returning to us for the night and the Sabbath. We left the two boys at home during the morning service, thinking it would be easier for Harry to go to so strange a place as a church under cover of the night and the gaslight. I put on his collar and tie with my own hands, even as I had myself shortened the trousers.

Monday morning we were pleased to see how bright and early Harry had gotten off for the ranch. Tuesday afternoon, before we could go to the ranch to make inquiries, we saw Mrs. S— approaching the house. How thoughtful in her to come and tell what we were eager to hear! The greetings were scarcely over before we pressed our questions. "Why, we have not seen the boy since Saturday night!" came her reply.

For days we went about murmuring: "Returned to wallowing in the mire." "Deliberately returned to the mire." Harry had told us that the real professionals (and doubtless he was truthful in saying that he did not belong to that deepest-down class) never spend any of the money they secure on either food or clothing. That is gotten otherwise, and the money which they get from men on the streets or hotel verandas is saved for alcohol. They travel from one ocean to the other—summering in the East and wintering in southern California, and pay not a cent. The trips are all stolen.

In the light of what he told us, and our own personal experiences covering a number of years, we have decided that it is no part of our Christian duty to help in the slightest degree to make tramp life easy. We now feel that our women, through fear, weakness or mistaken zeal, are doing a great wrong in their treatment of tramps. After our Harry Hart experience we determined to deal with tramps with a firm hand, and from that time henceforth and forever more to do all in our power to make the life hard. To refuse in words would but give the opportunity to retort; so I took the course of going in person whenever there was a rap at the tramp door, and of looking the fellow straight in the eye and quietly shaking the head. I was astonished at the effectiveness of this method, and can only think that the contrast between the usual weak yielding at kitchen doors and my fearless gaze simply surprised the men into hurried retreat. For they always did retreat and sometimes with a lifting of the hat! It came to be fun for the children to watch Mother send away a tramp. For she had certainly taken to heart "little sister's" admonition upon hearing the last particulars regarding Harry—"You'd better not monkey with tramps any more, Mamma."

And I haven't.

A. S. B.

Answered

"What is the secret of success?" asked the Sphinx.

"Push," said the Button.

"Never be led," said the Pencil.

"Take pains," said the Window.

"Always keep cool," said the Ice.

"Be up-to-date," said the Calendar.

"Never lose your head," said the Barrel.

"Make light of everything," said the Fire.

"Do a driving business," said the Hammer.

"Aspire to greater things," said the Nutmeg.

"Be sharp in all your dealings," said the Knife.

"Find a good thing and stick to it," said the Glue.

"Do the work you are suited for," said the Chimney.

"We want a man for our information bureau," said the manager, "but he must be one who can answer all sorts of questions and not lose his head."

"That's me," replied the applicant. "I'm the father of eight children."—*Ram's Horn*.

The Literature of the Day

A Notable Biography

Dr. Mackennal was an influential clergyman among the Congregational and other Free Churches in England. He was known to many in this country, having visited it repeatedly as a fraternal delegate to our National Councils, as a prominent leader in the International Council of Congregational Churches in Boston in 1899, and as a lecturer in our theological seminaries. As an author of valuable books on Congregational history and polity we are much indebted to him, while those who knew him personally prized his fellowship and honored his Christian manhood. His death last year brought sorrow and a sense of loss to not a few among us who loved him as a friend.

By rare good fortune his biographer is not only a man of literary skill and of attainment in theological knowledge, but a son of a classmate and warm friend of Dr. Mackennal, whom he knew intimately. Few ministers have had so pleasant a pastorate as Dr. Mackennal's longest one of almost thirty years, at Bowdon, a suburb of Manchester, and none could have fitted it better. To read this volume is to enter into the intimacies of an English ministry whose fruits were rich and extensive among a people who loved and trusted a noble leader.

Perhaps the most valuable chapters are those entitled *A Spiritual Directoriate*—a correspondence continued through several years, in which Dr. Mackennal sought to guide and instruct an inquiring mind deeply interested in fundamental religious questions as connected with personal experience. In these letters he discussed frankly matters which perplex both ministers and laymen. He disclosed his own mental and spiritual processes of discovering and obeying truth and of maintaining personal communion with God. These letters are a revelation even to those who knew him best. They are worthy of a Pascal or a Fénelon, and many who are asking the same questions will find here such light, guidance and comfort as they might if they were enjoying the counsel of a wise and revered Christian friend. It is a book which both ministers and laymen will cherish and to which they will return more than once after their first reading of it.

[Alexander Mackennal, D.D., *Life and Letters*, by Rev. Dugald Macfadyen. pp. 304. Jas. Clarke & Co., London. \$1.75.]

A Working Girl's Experiences

No fiction we have read this year has proved more absorbing than *The Long Day*, the true story of a New York working girl as told by herself. It is a remarkable human document. The author, a young country girl from Pennsylvania, came to New York and began the terrible struggle for a livelihood with no previous experience in wage-earning except as teacher for a few months in a rural school. She had no trade, no special skill and no friends.

While waiting to find a job her tiny capital was so reduced that she began to taste the keenest poverty and was glad of

the chance to earn three dollars a week in a box factory. But the hopeless labor and repulsive companionship drove her to the pleasanter task of making artificial flowers. This was not steady work, however, and we follow our heroine through



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From *The Long Day*.

exciting experiences in a sweatshop, a jewelry-box workroom, a steam laundry, etc., make the acquaintance of her workmates and see how she managed to find food and lodging and finally to fight her way up to congenial and well-paid work.

Quite as remarkable as her career is the strong dramatic ability with which she tells her story. The skill with which she introduces herself in the first chapter, the swift movement of the narrative, the vivid character-drawing show genuine art. She does not claim that the events took place in the exact order or place in which she describes them, only that she has actually been through these experiences. Barren intervals and tedious details have been eliminated for the sake of unity and artistic effect.

Women of all classes will inevitably be drawn to this autobiography of one of their number and the thrill of warm human interest will do them good even if it is the only fruit of the reading. But social students, philanthropists, ministers, settlement workers, also, will be deeply interested in the narrative and in the author's conclusions. Her terrible picture of a working girl's home seems unbelievable but she declares it is not overstated and gives a number of suggestions along this line. To quote her own words about the needs of workwomen:

We have a great and crying need for two things—things which it is entirely within the power of a broad-minded philanthropy to supply. . . . We need a well-regulated system of boarding and lodging houses where we can live with decency upon the small wage we receive. . . . The other need is for a greater interest in the workwoman's welfare on the part of the church, and an effort by that all-powerful institution to bring about some adjustment of her social and economic difficulty. . . . A live and progressive church—a church imbued with the Christian spirit in the broadest and most liberal interpretation of the term—can do for us and do it quickly and at once, more than all the college-settlements and all the trade-unions that can be organized within the next ten years can hope to do.

We have not space to quote her arraignment of the church and its failure to reach the working classes, but it will do church members good to read it.

* [The Long Day, *The Story of a New York Working Girl as Told by Herself*. pp. 303. Century Co. \$1.30 net.]

In Old Provence

The Southern Provinces of France through which the Rhone flows toward the sea have a charm, as they possess a history of their own. The story in Theodore A. Cook's *Old Provence*, begins in the dim past, when Greeks and Phœnicians first found a footing on their shores. It follows through the Roman times when Hannibal crossed its bounds on his way to Italy, and Marius crushed the barbarians. It ends, as a separate history, in the days when good King René ruled, and married his daughters to kings and held his courts of love and song, until at his death his kingdom was swallowed up by France.

This long story affords material of fascinating variety of which Mr. Cook has made good use. His leisurely progress allows him to linger among the ruins, to retell the old traditions of the soil and to recall its modern literature. He writes as an enthusiast, and his book is pleasant reading both for the lover of history, and for all who enjoy the atmosphere and fresh associations which come with a visit to strange lands. Mr. Cook has reached his own conclusions in regard to the disputed questions of Provençal history, and states them confidently, but not controversially. The illustrations reproduce monuments, buildings, scenery and personalities in a fresh and interesting way.

[Old Provence, by Theodore Andrea Cook, F. S. A. 2 vols. pp. 348, 428. Chas. Scribner's Sons. \$4.00.]

Mr. Howells in London

Mr. Howells was no stranger in London when these impressions were gathered. He had visited and revisited it many times and knew much of its inner and higher life. Nevertheless he felt, and he makes the reader feel, that the American in London is of necessity a stranger, however welcome the English people may make him for his own or his works' sake. To a remarkable degree he has preserved this attitude of independent observation, and the effect is heightened by his interest in quite commonplace external things, such as the weather, which he compares with considerable wealth of detail with

that of New York, men's dress and the petty customs of the streets.

The title happily expresses the method of the book. Yet behind these exposures of a sensitive attention stands always the self-poised and genially critical mind which chooses the point of view. In spite of the seemingly casual succession of scenes and the almost deferentially humorous manner, we are never allowed to forget that there is a pilot at the helm with a well-studied chart. The effect of the book is distinctly not a picture of London, but of London as the author chose to see it. And this personal and individual quality makes the charm of the pages.

Almost incidentally we have interesting discussions of the social life of England. Mr. Howells expresses admiration for the distinguished manners of the upper classes, but is of the opinion that for these the people pay too large a price. In several pleasantly discursive chapters we are personally conducted in a hunt for the origins of the first Americans and their names and customs. Those who

insignificant characters clog the progress of the tale.

The story itself deals with the inner tragedy of a cultivated and elegant "dead beat"—a Kentucky gentleman whose too confiding business ventures resulted in his loss both of property and self-respect. He lives by his wits and lives pretentiously but badly, his family sharing his fortunes and flitting with him from place to place as the resources of credit are exhausted. The saving virtues of courage, loyalty and self-denial are reserved for his sister—his wife is an amiable nonentity—and his daughter, whose love story is the enlivening element in the picture. The development of the central character through the inevitable punishment of his mean shifts and petty swindles is worked out with great but interesting detail, and Mrs. Freeman never loses, nor lets us lose, a liking for his better qualities. She has caught the spirit of New Jersey rural life, with its strong tincture of Southern manners, and nowhere, perhaps, in recent fiction is there a more carefully studied picture of America in the making—the

Il Libro D' Oro, of those whose names are written in the Lamb's Book of Life, translations by Mrs. Francis Alexander. pp. 439. Little, Brown & Co. \$2.00 net.

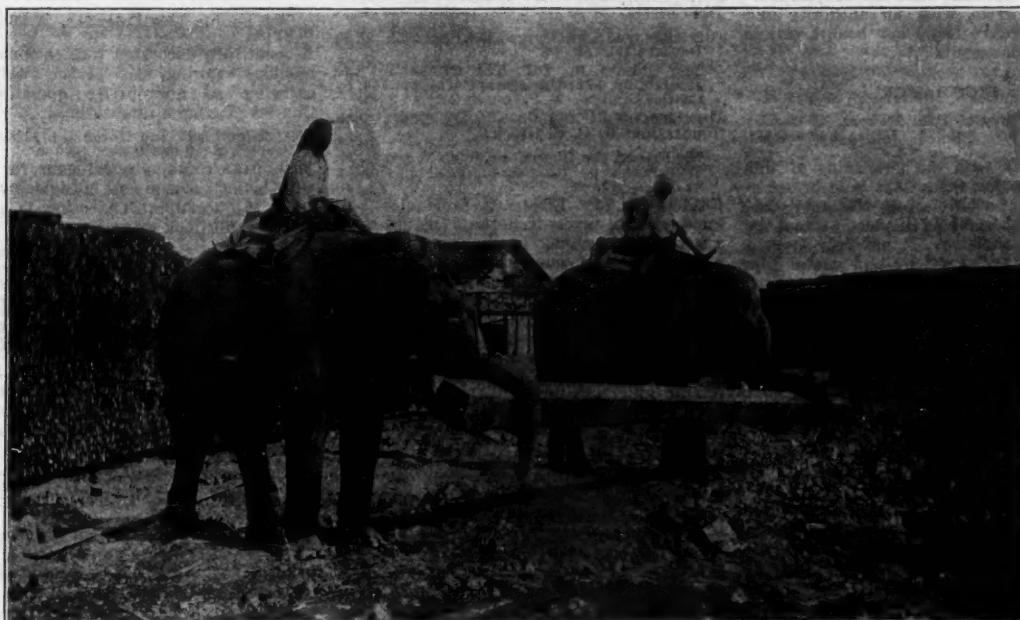
Mrs. Alexander was introduced to the English-speaking public by Ruskin in her sketches of *Peasant Life in Tuscany*. She has translated in these pages legends of the saints from two or three Italian seventeenth century collections. The result is a mass of stories about known or unknown saints of the ascetic type, some of which are edifying, while many are tedious. From the point of view of the scholar, the uncritical nature of its contents robs the volume of value.

The Spirit of Christmas, by Henry van Dyke. pp. 59. Chas. Scribner's Sons. 75 cents.

An appeal to the Christmas spirit, containing an allegory, an essay, a short sermon and two prayers, all keyed to the music of the time.

The Pilgrim's Progress, by John Bunyan. pp. 393. Imported by Chas. Scribner's Sons. \$2.50 net.

For all its simplicity of manner and directness of character drawing, the *Pilgrim's Progress* is a difficult book to illustrate. The maker of these pictures has not attempted too much and has often succeeded admirably in suggesting the spirit of the text. The cuts are entirely modern in composition and method. The text is handsomely printed on large pages with the marginal notes and references of the original and in type that will be restful to tired eyes.



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ELEPHANTS IN LUMBER YARD—RANGOON

From Egypt, Burma and British Malaya

know London will see it from a different angle through these discriminating eyes. And a reading of the pages would be a delightful prelude, for a sensitive mind, to a first visit.

[London Films, by W. D. Howells. pp. 241. Harper & Bros. \$2.25.]

The Debtor

Mrs. Mary E. Wilkins Freeman responds to the influence of a new environment in *The Debtor*, a story of New Jersey suburban life. Removal from New England has not dulled her keen, observing eyes, and if the people among whom she finds herself are less a provincial unit, they are hardly less interesting objects of study. For the reader, however, there is a distinct loss of flavor—the peculiar flavor of the New England which the author had partly discovered and partly evolved. These cosmopolitan, unassimilated types to which so much incidental study is given, are important rather to the ethnologist than to the novel reader, and the excess of detail in subordinate or

incongruous and as yet unrelated elements which live side by side in our towns and cities.

[*The Debtor*, by Mary E. Wilkins Freeman. pp. 563. Harper & Bros. \$1.50.]

RELIGION

Life's Nobler Penalties, by George H. Morrison. pp. 63. Am. Tract Soc. 35 cents.

The author is one of the most helpful and suggestive of modern Scotch preachers, his theme lends itself to fresh devotional thought. It is a little book, with few pages, but it is rich in the best spiritual qualities.

The Beauty of Kindness, by J. R. Miller. pp. 31. T. Y. Crowell & Co. 35 cents.

The Inner Life, by J. R. Miller, D. D. pp. 32. T. Y. Crowell & Co. 35 cents.

Grace Abounding to the Chief of Sinners, with an introduction by Henry G. Weston, D. D. pp. 243. Am. Tract Soc. \$1.00.

Bunyan's autobiography is a document of great interest, both to psychologists and to students of religious experience. This handsome edition is introduced by the editor, Professor Weston of Crozer Theological Seminary. The illustrations by Harold Copping are conceived in the spirit of Bunyan's time, and add interest to the text.

The Legend of the Leaves, by Rev. A. G. Axtell. pp. 22. Published by the author, Blair, Neb. Paper. 25 cents.

On these decorated pages Mr. Axtell has given us a pleasant allegory of faith and immortality. It is well written and makes a pretty paper-covered book.

FOREIGN LANDS

Egypt, Burma and British Malaya, by William Eleroy Curtis. pp. 399. F. H. Revell Co. \$2.00 net.

Modern India, by William Eleroy Curtis. pp. 513. F. H. Revell Co. \$2.00 net.

Mr. Curtis in his leisurely travels devotes these volumes to a trip from Egypt by way of India to Burma and the British Malay provinces. The chapters first appeared as newspaper letters and have the journalist's keen eye for available material and the outstanding point of interest. They deal in an interesting and informing fashion with the life of the people, the scenery, the forms of government and matters of commercial and human interest, and contain many illustrations of places and people.

Canada as It Is, by John Foster Fraser. pp. 303. Cassell & Co., Ltd. \$2.00.

The author of this breezy study of present conditions in Canada is a Briton, and his opinions have none of that caution in pointing out the darker features of the situation which often characterizes the official or private ut-

terances of Canadians. We find him an observant and fair-minded companion in a trip from the Atlantic to the Pacific across the great Canadian highway. Canadians will appreciate his praise of their good qualities and recognition of their great resources. They may not enjoy his pictures of their foibles and of the corruption of their politics. We recommend the book to all who desire a fresh and lively study of the outward aspects and national characteristics of our northern neighbor.

St. Helena, by E. L. Jackson. pp. 343. Thos. Whittaker. \$3.00 net.

A full account of the island from its first discovery by the Portuguese in 1502 down to the present time. Difficulties of colonization and swift changes of political ownership mark the early history. The physical characteristics of the island and local and personal history of the settlements are given large space. Naturally the sojourn of Napoleon and that of the Boer prisoners have large place, and Mr. Jackson is inclined to take the view that Sir Hudson Lowe did the best he could for Napoleon.

Home Life in France, by Miss Betham-Edwards. pp. 310. A. C. McClurg & Co. \$2.50 net.

This reprint, with numerous illustrations, of a famous book is well worth while. English and American people have many mistaken ideas about French domestic and social life. Miss Betham-Edwards knew her subject thoroughly and wrote with an authority and charm which have made her book a classic in its own department.

BIOGRAPHY

The True Story of Paul Revere, by Charles Ferris Gettemy. pp. 294. Little, Brown & Co. \$1.50 net.

Simultaneously with the publishing of this book we learn that the author is to be secretary to the governor-elect of Massachusetts. But the book should hold its place without the prestige of authorship. It not only gives a satisfactory story of a long and useful life, but it adds to the narrowness of mere biography insight into the life and ideas of the times. The author has been happy in the choice and presentation of original documents. They are so arranged as to be illuminating and not tiresome. Paul Revere's spirited letter in answer to his British cousin's appeal for the restoration of British rule ought to be common property.

Charlotte Bronte and Her Sisters, by Clement K. Shorter. pp. 247. Chas. Scribner's Sons. \$1.00 net.

The human interest in the story of the Brontës never loses its charm. The authors are more interesting than their books. Mr. Shorter begins by assuring us that Mrs. Gaskell's is still the standard and authoritative biography. Since its publication, however, much material has accumulated, and there is room for a briefer narrative in which the heroine may tell her story as far as possible in her own words. This Mr. Shorter has given us in admirable form. The book is illustrated with portraits and scenes associated with the life of the Brontës. It belongs in the series of literary lives edited by W. Robertson Nicoll.

In Our Convent Days, by Agnes Repplier. pp. 266. Houghton, Mifflin & Co. \$1.10 net.

Miss Repplier has the art of making every theme she handles interesting. This is the story of childish experience in a convent school. All is seen through rose-colored glasses, and she openly laments the modernization which has found a way even within the closed walls of the convent. It is a true picture of a narrow and prisonlike but within its range efficient method of education, with sketches of the sentimentalities of the girls in their narrow world. With such slight materials as the school afforded the author has made an entertaining history with many humorous characters.

The Life of Sir Walter Scott, by John Gibson Lockhart. pp. 376. Abridged and newly edited. Carlyle's Oliver Cromwell. pp. 382. Unabridged and newly edited.

The Life of Robert Burns, by John Gibson Lockhart. Newly edited. pp. 315.

The Life of Queen Elizabeth, by Agnes Strickland. Abridged and newly edited. pp. 379. A. C. McClurg & Co. Each 60 cents net.

Abridged and re-edited editions of famous biographies belonging in the library of Standard Biographies. They are brought into com-

past form by the reduction of the size of print and margins.

Short Lives of Great Men, by W. F. Burnside and A. S. Owen. pp. 296. Longmans, Green & Co.

Brief biographies of forty-four famous Englishmen, from Alban and Arthur to Livingstone and Gordon. The figures are those chosen for a memorial reredos in the chapel of Cheltenham College, England, in which the authors are teachers. The lives are interestingly written and the selection of names is a good one.

FICTION

Hearts and Masks, by Harold MacGrath. pp. 186. Bobbs-Merrill Co.

Hero and heroine scrape acquaintance at a New York Bohemian restaurant. They meet again that same night at a masked ball, where each has intruded for the sake of a lark. The presence of a gentleman burglar, who carries off the jewelry and the king of detectives, an arrest and final exculpation, form material for an amusing plot and a case of swift but effective love-making.

When You Were a Boy, by Edwin L. Sabin. pp. 302. Baker & Taylor Co. \$1.50.

These sketches describing the experiences of an American boy in a country town, are delightfully true to life. Boys will recognize themselves in school and play, and fathers will lay down the book in a genial and reminiscent mood. The clever illustrations are by Frederic Dorr Steele.

Silas Marner, by George Eliot. pp. 262. E. P. Dutton & Co. \$2.00.

The Chimes, pp. 167; *The Cricket on the Hearth*, pp. 171; *Christmas Carol*, pp. 158, by Charles Dickens. E. P. Dutton & Co. \$3.00.

Handsome editions, beautifully made, with illustrations by C. E. Brook.

My Friend the Chauffeur, by C. N. and A. M. Williamson. pp. 324. McClure, Phillips & Co. \$1.50.

Readers of *The Lightning Conductor* will know what to expect from the Williamsons in a motor car romance. In this case an impeccable Irish nobleman is persuaded by his friend to take a party of American ladies across Northern Italy and into Dalmatia. The love-making begins at the beginning and comes to a climax in an abduction and a rescue in the last pages of the book. While not so fresh as its predecessor, it is entertaining and brings in some pleasant pages of travel.

When Joy Begins, by Clara E. Laughlin. pp. 96. F. H. Revell Co. 50 cents net.

This little volume brings a message of help and uplift to those who have suffered. It is the narrative of a mature woman's inner life. Beginning where a love story usually ends, it carries her through widowhood, motherhood, renunciation, to a triumphant interpretation of life.

A Servant of the Public, by Anthony Hope. pp. 362. F. A. Stokes Co. \$1.50.

With this story the author has entered a new field, that of the social novel. It recalls the Dolly Dialogues in its light, engaging style and the inconsequential character of its heroine, a beautiful and successful actress who has the power of fascinating men. Through this gift, while she is not a bad woman, she manages to disturb the happiness of many. Although readable throughout, the story is neither satisfactory nor rewarding.

SHORT STORIES

Visionaries, by James Huneker. pp. 342. Chas. Scribner's Sons. \$1.50.

Mr. Huneker has a liking for the occult and the theatrical, and these are the key-notes of his stories, which move in the border-land of sense and spirit. Such, for example, is the dream of an adventure conjured up by a whiff of iris perfume in church. To change the figure and adopt one from the author's initial story, we might call him a master of cobwebs, but cobwebs are brittle. The reader will lay down the book with a sense that he has been out of the range of ordinary reality.

In the Land of the Gods, by Alice Mabel Bacon. pp. 273. Houghton, Mifflin & Co. \$1.50.

The author's familiarity with Japan serves her well in these interpretations of its legends and life. The background of Shinto ancestor worship, and Buddhist reincarnation, gives them a sense of mystery, and the point of view throughout is Oriental. They are pleasant reading, and have a certain timeliness in the

awakened public interest in all things Japanese.

The Mountain of Fears, by Henry C. Rowland. pp. 301. A. S. Barnes & Co. \$1.50.

The quiet dweller in New England receives a thrill on reading these stirring stories of little known quarters of the globe. The raconteur, a scientist, collector and world traveler, meets exciting adventures and knows how to tell them. A poor book to begin at 11 P. M., for it is difficult to lay down without finishing.

The Wizard's Daughter and Other Stories, by Margaret Collier Graham. pp. 230. Houghton, Mifflin & Co. \$1.25.

Most of these stories find their scene in California. They are original in thought, incident and very human in the qualities which reveal themselves in the characters. The book is especially a woman's book, and its views of masculine methods and ideals are not always complimentary. The out-of-door atmosphere is one of its special charms.

The Wood Fire in No. 3, by F. Hopkinson Smith. pp. 298. Chas. Scribner's Sons. \$1.50.

Stories told at a genial gathering place for artists make up Mr. Smith's book for the year. There is much by-play of the characteristics and comments made by the little group that meets in front of MacWhirter's blazing fire. The stories have a wide range of scene and spirit.

YEAR-BOOKS AND CALENDARS

The Simple Life Calendar. A. Wessels Co. \$1.00.

A beautifully decorated wall calendar in harmonious coloring, each of the twelve pages carrying an appropriate quotation from Charles Wagner's famous book.

A Calendar of the Home Life, 1906. Young People's Religious Union, Boston.

Each page contains a calendar for a week, with blank space to note engagements and an apposite quotation. The cover is neat, the pages would look well on a wall or screen.

A Hunting Calendar; Sunshine Calendar; Phillips Brooks Calendar; a Morning Resolve; Aesop's Fables; Youth and Beauty Calendar; Gems from Shakespeare; Madonna; Rainbow, Nature, Venice Calendar; Good Fortune and Happiness Go with You Calendar; Happy Days—a Tennyson Calendar. E. P. Dutton & Co.

A great variety of richly decorated and well edited wall and book calendars in which the most exacting will be sure to find something to his taste for company and counsel in the coming year.

The Complete Cynic's Calendar for 1906, by Ethel Watts Mumford, Oliver Herford and Addison Mizner. Paul Elder & Co., San Francisco. 75 cents net.

This calendar contains on every page comic pictures and amusing perversions of popular proverbs. The authors have been successful in keeping up their standard of fun.

A Martineau Year-Book, arranged by Fanny Louise Weaver. pp. 207. Jas. H. West Co. 75 cents.

The Lewis Carroll Birthday Book, selected by Christine Terhune Herrick. A. Wessels Co. 75 cents.

Alice's Adventures lend themselves easily to the compiler's purpose. The little book is prettily decorated, and the usual blank spaces are provided for the names of friends.

An Emerson Calendar, edited by Huntington Smith. pp. 118. T. Y. Crowell & Co.

These extracts for every day in a year give a good idea of Emerson's attitude toward life. The book is tastefully made.

Catch Words of Cheer, compiled by Sara A. Hubbard. A. C. McClurg & Co.

Stevenson's saying, "Man does not live by bread alone, but also by catchwords," is the inspiration for this year-book, prettily printed and bound.

FOR BOYS AND GIRLS

New Games and Amusements, by Meredith Nugent. pp. 266. Doubleday, Page & Co. \$1.50.

This is a quite unusual book with its practical suggestions for wonderfully entertaining games and shows prepared from quite ordinary materials. It will awaken and feed that inventive and enterprising side of our boys' and girls' nature which has the best educative quality. It is fascinating even for a grown-up to read of the possibilities of soapbuds, newspapers and paste, tops and kites, and the motor power of sunshine. The directions are clear and the diagrams helpful.

Micky, by Evelyn Sharp. pp. 240. Macmillan Co. \$1.50.

Two boys and a girl figure in this story of English child life. Micky is a dreamy youngster and takes the imaginative games which he and his older brother play quite seriously—with resulting troubles. The girl in her sobriety of mind is a good contrast. The story is one of the best which this author has given us. The children are interesting, the atmosphere is of the right sort, the literary art is good, American parents will note with wonder the amount and variety of slang which these well-bred English children need for self-expression.

The Minute Boys of the Mohawk Valley, by James Otis. pp. 365. Dana Estes & Co. \$1.25.

In this story of the battle of Oriskany and the siege of Fort Stanwix, Mr. Otis has held close to the documents. If the tone is therefore less romantic, the incidents are adventurous enough, and all the better for being quite within the sober range of history. It will introduce boys to one of the important chapters of our Revolutionary history.

Una and the Red Cross Knight and other Tales from Spenser's Faery Queene, by N. G. Royce-Smith. pp. 264. E. P. Dutton & Co. \$2.50.

The Faery Queen is full of romantic adventures. It was a pleasant thought to tell some of these stories simply for children, and the work is well done. The large amount of quotation will make difficult reading for younger children, but may give some of them a taste of the poetic sweetness with which Spenser's great poem is filled. The illustrations in bright colors are by T. H. Robinson, and the book is handsomely made.

Stories of King Arthur and the Round Table, by Beatrice Clay. pp. 322. E. P. Dutton & Co. \$2.50.

In cutting out scenes and incidents which are morally inappropriate to this audience of younger children, some of the strength of the cycle is inevitably left out. There is a brief yet satisfactory introduction, and there are many illustrations.

Men of Old Greece, by Jennie Hall. pp. 263. Little, Brown & Co.

The classic spirit, and the rule of ancient art, "Nothing too much," are absent from these stories of Greek time. Miss Hall has let her imagination run away with her into a wholly modern world of irrelevant detail. The characters are Leonidas, Themistocles, Phidias and Socrates. The illustrations are interesting.

HISTORY AND BIOGRAPHY FOR CHILDREN

In the Days of Milton, by Tudor Jenks. pp. 306. A. S. Barnes & Co. \$1.00 net.

Intended primarily for young people, this is an admirably spirited and judicious popularization of the life history of the great Puritan poet. As it is impossible to describe Milton's life without its setting in his times, Mr. Jenks has given a running sketch of the history and the great personalities of the Puritan revolution. The work is admirably done and will prove an enjoyable and helpful introduction to the study of the history and literature with which it so pleasantly deals.

French Pathfinders in North America, by William H. Johnson. pp. 347. Little, Brown & Co.

Biographies of the pathfinders of Canada and the great Northwest, Frenchmen all of them and leading adventurous lives which lend themselves well to this sort of popular retelling. Mr. Johnson makes no pretense to original research but has made wise use of his material. A good introduction to an essential part of American history.

Ten Big Indians, by Mary Hazelton Wade. pp. 256. W. A. Wilde Co. \$1.00.

Stories of famous Indian chiefs told with enthusiasm and in a lively style. The heroes include Montezuma, King Philip, Pontiac, Powhatan, Red Jacket, Osceola and others. A companion volume to the author's Ten Little Indians, which was popular last year.

Tales from Plutarch, by F. Jameson Rowbotham. pp. 346. T. Y. Crowell & Co. 60 cents.

A good introduction to the treasure-house of classic biography. The life histories are retold in a romantic and pleasing style.

Johann Sebastian Bach, by Ludwig Ziemssen. Translated by George P. Upton. pp. 133.

The Little Dauphin, by Franz Hoffman. Translated by George P. Upton. pp. 160.

Frederick the Great and the Seven Years' War, by Ferdinand Schraeder. Translated by George P. Upton. pp. 145.

Maria Theresa, by W. D. Von Horn. Translated by George P. Upton. pp. 141. A. C. McClurg & Co. Each 60 cents net.

Translations of popular German biographies for children. These informing volumes have the characteristic Teutonic thoroughness of treatment and reverence for dignitaries.

American Heroes and Heroines, by Pauline Carrington Bouvé. pp. 299. Lothrop Pub. Co. \$1.25.

FOR YOUNGER CHILDREN

The Wonderful Wishes of Jacky and Jean, by Mary A. Dickerson. pp. 146. A. Wessels Co. \$1.00.

A modern fairy story of quite unusual humor and good literary art. Two children have wishes given them, resulting in unusual adventures. The author's invention, self-restraint and good taste have produced an amusing book. The illustrations and large print and pages give a pleasant effect.

Northland Heroes, by Florence Holbrook. pp. 112. Houghton, Mifflin & Co. 35 cents net.

A popularization of stories from the Scandinavian mythology in which the style is rather too archaic for little children.

Football Grandma, as told by Tony. Edited by Carolyn S. Channing Cabot. Introduction by Thomas Wentworth Higginson. pp. 79. Small, Maynard & Co.

The Plain Princess and Other Stories, by I. Maunder. Illustrations by M. W. Taylor and M. D. Baxter. pp. 95. Longmans, Green & Co.

These modern fairy tales, introduced by Mr. Andrew Lang, are enlivened with a pleasing humor. They would entertain children we think, and their elders as well. The illustrations are pleasantly romantic, and the large pages make an attractive book.

The Old Woman Who Rode on a Broom, with drawing by T. Butler Stoney. Wee Folks' Story Book, edited by A. C. Flayne. pp. 105. E. P. Dutton & Co. Each \$1.25.

Verses, old and new, stories in simple words and many pictures in color and black and white make up a collection which the little children would like.

That Little French Baby, by John Strange Winter. pp. 40. E. P. Dutton & Co. 50 cents. Stories and pictures with decorated cover making a pretty booklet.

The Strange and Surprising Adventures of Jumbo Cruise as related by himself, by Clifton Bingham. \$1.25.

The Model Book of the Zoo, 50 cents; Our Dog Friends, 50 cents; The House that Jack Built, 50 cents; Oranges and Lemons, 25 cents; Red Riding Hood, 25 cents; The Doll's House Picture Makers, 25 cents; The Farm Yard Picture Makers. E. P. Dutton & Co. 25 cents.

Large paged picture-books in bright colors such as children love, including two or three where the pictures of animals and dolls are for cutting out.

MISCELLANEOUS

Christmas Carols, edited with notes, by Joshua Sylvester. pp. 140. A. Wessels Co. \$1.00.

On decorated pages and selected from a great variety of sources. It seems odd, however, to have conjectural notes in regard to the authorship of familiar hymns by Wesley, Watts and Nahum Tate.

A Garden in Pink, by Blanche Elizabeth Wade. pp. 201. A. C. McClurg & Co. \$1.75.

Lovers of gardens will enjoy the pleasantly romantic vein of this beautifully decorated and illustrated sketch. The humor is often charming, and the photographs printed in sepia on onion-skin paper delightfully illustrate the scene and atmosphere which pervades the pages of the book.

The Lord is My Shepherd; Be Strong. 30 cents each.

Abide with Me, by H. F. Lyte. 50 cents.

The Village Blacksmith, by H. W. Longfellow. 50 cents.

Flowers of Faith; Happiness; Hope; Friendship. Each 25 cents.

The Apostles' Creed; Angels, by M. E. Sangster; God's Promises; The Lord's Prayer; Jesus Tender Shepherd; Life's Duties, etc. Illuminated cards. E. P. Dutton & Co.

Decorated and illuminated booklets and Christmas cards, with choice quotations and bright colored pictures.

The Joys of Friendship, by Mary Allette Ayer. pp. 205. Lee & Shepard. \$1.00 net.

The spirit is religious, the extracts range from the New Testament to the modern newspaper. Prettily bound in white cloth and appropriately decorated with forget-me-nots.

Admonitions, compiled by Agnes Greene Foster. Paper. Paul Elder & Co., San Francisco. 50 cents.

Under such caption as Be True, Be Happy, Don't Worry, Study and Love, the compiler has gathered brief, pertinent Scripture passages, printed on decorated pages in a neat, tinted cover.

Versailles, by James E. Farmer. pp. 447. Century Co. \$3.50 net.

An elaborate and fully-illustrated study of the founding and history of the famous palace which Louis XIV. built at Versailles. Its account of the court life takes rather a eulogistic attitude toward the king and the group which surrounded him. The publishers have done their part with sumptuous good taste.

Facts and Fancies for the Curious. Collated by Charles C. Bombaugh, M. D. pp. 647. J. B. Lippincott Co.

The title fairly expresses the purpose of this book, which has been prepared to replace its predecessor, The Gleanings for the Curious, the plates of which were destroyed in a fire at the publishers'. The searcher for curious facts will very likely not find what he comes for, but he will be sure to find other things which interest him.

Annual Report of the Smithsonian Institution, 1904. pp. 804. Government Printing Office.

Book Chat

The Sunday School and Chautauqua Booklet for 1906 continues Grace Leigh Duncan's choice selections for every day in the year.

The library of the late Hubert H. Bancroft, phenomenally rich in everything pertaining to the Pacific coast, has been acquired by the University of California at a cost of \$250,000.

Spurgeon's library of seven thousand volumes goes to William Jewell College, Liberty, Mo., and was secured for \$700. No English college or theological library made a higher offer.

The Clayton F. Summy Company of Chicago, issue Christmas Time Songs and Carols, prepared for the home, the school and the church, the words by Edith Hope Kinney, the music by Mrs. Crosby Adams. (50 cents.)

In a "What Are the Best Books Read by You During the Past Year" poll by the Chicago Standard, the Bible gets the votes of Senator Teller of Colorado, Mr. Gilder, editor of the Century, and Mr. William E. Curtis, the well-known newspaper correspondent.

Christmas music comes from the Oliver Ditson Company, who are just publishing a large addition to their stock of anthems, including an interesting variety of Christmas choir music. Choir leaders and musicians would find much to please them in this rich collection.

Some one inquired at a Boston bookstore the other day for the new book about heaven, by Miss Wilkins. The clerks were unable to think of any book answering to this description and appealed to a Public Library assistant who happened to be in the store. After a moment's thought, she said, "O, you mean 'Paradise,' by Miss Alice Brown."

In commenting on the author's congratulatory dinner to which Colonel George Harvey of the Harpers' publishing house invited Mark Twain on his seventieth birthday the New York Evening Post calls him the greatest living American author. Certainly there is no one who has ripened and broadened more than the author of the Jumping Frog and The Innocents Abroad. It is true, probably, that we have no more vital pictures of certain phases of our national life than he has given us in Huckleberry Finn and perhaps he will be remembered by work of this class long after much of his humor is forgotten. But aside from his claim as a writer, the birthday dinner abundantly proved the hold which his genial personality has on the American reading public. The guests were all creators of imaginative literature, and there were 170 of them. Who says that America has no "literary atmosphere!"



THE CONVERSATION CORNER



About the Indians and Their Words

HOW MANY of you, I wonder, have read the beautiful poem of Mrs. Sigourney (once common in the reading-books, now to be found in Whittier's Songs of Three Centuries and other collections) on "Indian Names" as preserving the memory of the ancient native race of our country:

... mid the forests where they roamed
There rings no hunter's shout;
But their name is on your waters,
Ye may not wash it out.

I wish you would get your geography and see how many of the states of our Union have Indian names; do you think there are half of them—or more? That would be a pleasant pastime, some stormy hour, when you "do not know what to do." I doubt whether any single one of all you thousands of Cornerers in any part of this continent lives far from some mountain or river or lake or town which keeps forever the memory of the vanished race and "their dialect of yore."

It is strange that few other Indian words have survived. At first we only thought of *succotash* and *samp* (Corner of July 29), then D. F. suggested *powwow* (Aug. 19), and later (Oct. 14), a string of other aboriginal words in common use was sent, as *wigwam*, *tomahawk*, *hominny*, *quahaug*, *woodchuck*, etc. During the "Indian summer," two other additions have been made. The ministerial namesake of John Eliot wrote:

Another Indian word in English use is *Squash*. The Century Dictionary quotes from Roger Williams's Key to Languages of America: "As-ku ta-squash, their Vine apple, which the English, after them, call Squashes." *Jamaica, Vt.*

J. E. B.

That is capital—didn't we all find it so on Thanksgiving Day? Another ancient book is quoted as calling it "squantersquash"—how funny it would sound for you to ask your grandmother to give you another piece of *squantersquash pie*! Did you ever think of a squash as being like an apple? Let me tell you that I once saw a squash on an apple tree! It was in the garden of a house I was just moving into—in a town new to me, with whose agricultural methods I was not familiar. It did look strange—a big, nice squash ripening in the sunshine up on a limb of a Baldwin apple tree! Do you suppose mischievous schoolboys had put it there? O no, it "just grew" there, following up a tall cornstalk, which had afterward been (I suppose) cut down.

The other Indian word is by no means as common, and surprises me. It is sent by an honored and venerable New York physician, whom I have recently and most pleasantly re-discovered as my "district school" teacher when I was ten years old. [The gentleman must be very venerable, indeed, if he taught you in your boyhood, Mr. Martin!—D. F.]

To your list of Indian words I can add *humbo* which is—or was in my boyhood—the name for the very thick maple syrup. You know the Plymouth colonists learned the use of maple sugar from Samoset, the friendly chief. *Humbo* was the common name of syrup, at least in New Hampshire, when I was a boy, but possibly may have been local in its use.

J. W. B.

Another well-known New Hampshire gentleman, who was "raised" in that same valley of the Indian-named *Ash-u-e-lot*, confirms the word, but adds:

My recollection is that in those days the sap, boiled down in the woods and taken to the house at night to be made into sugar the next day, was called *humbo*—but I had forgotten all about it until your card came.

S. L. G.

The trouble is that I never heard a lisp of that word, and yet I drank sap out of the buckets, and participated in the "sugaring-off," and in "waxing" the sweet stuff on the snow—all in the Connecticut Valley, though of course not quite as far back as these correspondents! *Hum—hum—hum—humbo!* Can any other Old Folks who belonged to the sugarbush age in northern New England enlighten us as to the word?

A lady in Haverhill—the town of the famous Indian captive, Hannah Dustin—makes another contribution to our Indian antiquities.

Dear Mr. Martin: This is an acknowledgment of the pleasure I take in the Conversation Corner. I think that these Micmac numerals will please your young folks who play Indian.

1, Pe-ook; 2, Tar-boo; 3, See-ese; 4, Na-ough; 5, Nard; 6, As-sa-quam; 7, Al-la-wig-nock; 8, Ook-la-mun ehon; 9, Pus-ka-nar-dock; 10, Um-tal-lern.

Mrs. McD.

She also sends "Happy Land," translated into Micmac, but the words are so long and difficult that I know D. F. and his crew would murder the hymn worse than any hostile Indians were ever murdered by their white foes!

Now comes a letter from beyond the Mississippi, with this pertinent query:

Do you happen to know about this poem?

O soft falls the dew, in the twilight descending,
And tall grows the shadowy hill on the plain:
And night o'er the far distant forest is bending—

I can recall no more, but I often find myself humming those lines and wondering what comes next. I imagine it was in some old reader I saw it. And do you know anything about "The Lone Cherokee," an old poem?

Missouri.

M. A. L.

Yes, I "happen to know" about both those two poems—and the two are one! This is "what comes next" in that verse:

Like the storm-spirit, dark, o'er the tremulous main:
But midnight enshrouds my lone heart in its dwelling.

A tumult of woe in my bosom is swelling,
And a tear, unheeding the warrior, is telling
That Hope has abandoned the brave Cherokee!

It was called *The Cherokee's Lament*, and I imagine you saw it in Town's Fourth

Reader. It was written by Josiah D. Canning, a farmer in the Connecticut Valley, who wrote many pieces under the *nom de plume* of the "Peasant Bard." I remember selling a collection of his poems called "The Harp and the Plow," when a bookstore clerk more than fifty years ago, and his telling me that he thought this piece the best of them all.

It is singular that this lady should ask me this particular query for I remember meeting her soon after "the war," in the Missionary Ridge region in Tennessee, whence "the transplanted and lone Cherokee" was, with the "old nation," deported to the western wilderness; and I also remember, years after, starting from her home missionary home in Kansas for a memorable trip to the new Cherokee Nation in the Indian Territory, and visiting the graves of the New England missionaries who had followed them there!

"THE BOY CAPTIVE IN CANADA"

And now there comes to me, just in time to close our Indian page, a juvenile book just published, with the above title. It is not a story only, but a true history—begun in "The Boy Captive of Old Deerfield" which some of you got last year—of the carrying away by the Indians of over a hundred people, men, women and children, at the time of the burning of that frontier town in 1704. Rev. John Williams, the minister, and his family were among the captives, and the hero of this book was his son Stephen. After a terrible tramp in the depth of winter through the uninhabited Vermont wilderness the captives were separated—I think near the present Newbury—and Stephen was left alone with the Indians.

This story tells his experiences afterward, as with his savage companions he went on foot to Lake Champlain, and then by canoes down the Richelieu to the St. Lawrence. After a long time he found his father, still in captivity, and—what is still more interesting to me—met one day in the market place in Quebec, a boy whom, under his Indian dress and paint, he recognized as his Deerfield friend and fellow-captive, from whom he had parted months before. This was Jonathan Hoyt, my great-great-grandfather! After a long time a vessel sent from Boston to rescue the captives, took the boys down the St. Lawrence—the reverse of the route I took last summer!—arriving in Boston just two hundred years ago (reckoning the difference in Old Style and New Style) this very day when I am writing this Corner!

Mrs. Smith, the author, who sends me the book and whom I knew in my boyhood, writes that it must be some drops of that Indian captive's blood that causes my interest in the Indian race! Can that be so?

Mrs. Martin

The Message of Christmas*

By Rev. A. E. Dunning

Joy to the world, the Lord is come!
Let earth receive her king;
Let every heart prepare him room,
And heaven and nature sing.

He rules the world with truth and grace,
And makes the nations prove
The glories of his righteousness,
And wonders of his love.

Read chapters seven to fourteen of the book of Isaiah. Imagine yourself in Jerusalem at the time when these words were uttered. Judah was in the valley of the shadow of death. The weak and wicked King Ahaz fostered the grossest idolatry. Read 2 Kings 16. Pretended consultations with the spirits of the dead took the place of communion with God [Isa. 8: 19]. The kingdom had been terribly harassed by Israel and other neighboring nations. Read 2 Chron. 28. Ahaz made a treaty with Assyria which cost him a vast sum, brought him no good and left him at the mercy of a merciless enemy [2 Chron. 28: 19-23]. He closed the temple and introduced the worship of foreign gods, bringing on the nation the curse of Jehovah [2 Chron. 29: 6-8]. Look at the picture of distress and despair in Isa. 8: 21, 22.

But on Hezekiah, the young son of Ahaz, the prophet set his hope. That royal child would deliver his people from their oppressors. The most northern parts of the old undivided kingdom would first realize the dawn of the new day as the Assyrian power should be broken [9: 1, 2]. The nation would swiftly increase in prosperity after the oppressor had withdrawn [vs. 3, 4]. The tumult and distress of war would be followed by permanent peace [v. 5]. The young King Hezekiah would fulfill all the expectations of those who looked for a mighty king ruling in the spirit of Jehovah, and his kingdom would flourish without limit [vs. 6, 7.] Then follows a poem of four stanzas, each ending with the same refrain, dwelling on the punishment of the northern kingdom of Israel which had sought to compass the ruin of Judah and Jerusalem [9: 8-10: 4].

Why are these words which extolled the coming reign of the boy Hezekiah applied to the birth of Jesus Christ? How did they come to be used as a prophecy, not only of the life of Jesus on earth, but of his everlasting kingdom? And how do we find in them a message appropriate to Christmas? We shall find the answer to these questions by considering

THE CHRISTIAN IDEAL

Christmas originally meant the celebration in the church of a religious service, especially the eucharist, or Lord's Supper, in honor of the birth of Jesus Christ. It expresses the anticipation of the blessings of the complete reign on earth of the Son of Man, whose advent was the commencement of a new and golden era for the world. That is the ideal to which believers in Christ look forward.

There could be no human progress without ideals. The Jews looked forward to a Christmas day without knowing it. They anticipated a Messiah. Through their prophets God guided their hopes to center in his Son who was to come to them. That gave them courage under hard conditions, helped them to respect one another even though their faults and sins were repulsive, kept them together as a nation till they rejected their ideal when it was manifested in Jesus Christ.

Christianity inherited from Judaism not only the Christ who came in the person of Jesus, but the expectation of his coming in triumph to reign forever. That expectation is the heart of Christianity. Christians are not agreed as to the manner or time of his coming. But they all look for a kingdom whose principles are those taught and lived by Jesus Christ to be established everywhere, its blessings of righteousness, love and peace controlling the world. Foregleams of what that kingdom will be give joy to men, and those who connect them with Jesus Christ as already ruling in their hearts best know what Christmas is. It is a joyous day because he is coming again to fulfill the promise of his first coming. All the ways in which joy is expressed on that day, even the revelry, have their source in the anticipation of the ideal time and kingdom which Christ foretold. These sayings of the prophecy of Isaiah are cherished because they are appropriately used as a beautiful picture of the coming of the Christ. That picture includes:

* International Sunday School Lesson for Dec. 24. The Character of the Messiah. Text, Isa. 9: 1-7.

1. *Joy to the nation through expecting his coming* [vs. 2, 3]. Judah had as great reason for gloom as the Russian people have had in their long years of oppression. Fortune tellers and spiritualist mediums brought them no comfort [Isa. 8: 19]. If they found no light in the Word of God there was no light for them anywhere [v. 20]. But a great light was dawning already on them [9: 2]. It was the anticipation of a deliverer worthy of the noblest titles [vs. 6, 7].

Our nation will be great according as its people cherish the faith and aims which are to be fulfilled in the coming of the Christ in glory, when the weak will be made strong in manhood, when peace and order through righteousness will bring prosperity to all the land. Every unselfish offering we make to help men to be worthy of membership in Christ's kingdom will aid us to fulfill the ideal that is to be fully realized in his coming. That is the prophecy of Christmas.

2. *Freedom to the individual from expecting Christ's coming* [v. 4, 5]. What a hope long deferred has been held out to Russian subjects of enjoying the personal liberty which the citizens of our land possess! How that hope is secretly cherished by millions in Turkey! The prophet says that the yoke of tyranny is to be broken, the armor and weapons and bloody garments of war to be consumed by fire, and peace won by heroic sacrifice. Freedom from the bondage to sin is to be won by such conflict. We look for the coming of Christ. "Every one that hath this hope in him purifieth himself even as he is pure." The Christ is to be manifested, and then "we shall be like him, for we shall see him as he is." This is what our Christmas means.

3. *The Christ enthroned over all*. When Christ first came, the Word made flesh, those who looked for him "beheld his glory, glory as of the only begotten of the Father, full of grace and truth." He is coming again. "He shall appear a second time, apart from sin to them that wait for him, unto salvation." "Of the increase of his government and of peace there shall be no end." This is the Christian's hope and expectation. This, however expressed, is the root of all worthy Christian ambition, the motive of Christian living. This is our Christmas.

Temperance

Between a marked falling off in consumption and a marked increase of severity in enforcement of the law against adulterations, the liquor trade in Great Britain is far from happy.

One detail in an unusually informing article on socialism in Australia, published in the New York *Evening Post* of the 5th, is a reference to the state hotels now in operation both in New Zealand and West Australia.

What Men Say

The game of football as played in this country is the most brutal, fatal and ill-advised of any game or any sport practised by any people in any part of the world.—Gen. Nelson A. Miles.

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Its double strength and richness of flavor
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Yellow wrapper. $\frac{1}{2}$ lb. equal to full
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Send 10 cents for trial
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IMPORTER,
Boston, Mass.

Send 10c. for trial can, equal 20 cups. Stephen L. Bartlett, Importer, Boston.

In and Around Chicago

The Deaconess Home at Dover

This home, the gift of the people of Dover, has been in use since 1902, when it was dedicated as a resting place for tired deaconesses, a permanent home for those disabled or advanced in life and a home for orphans. Its equipment has been secured largely by local gifts. This winter the women of Dover and Princeton are trying to raise \$1,500 for a steam heating plant which is indispensable for comfort and health. At a bazar recently, \$110 were obtained. The home earnestly appeals to those who believe in deaconess' work and in this Dover home for aid. The Congregational churches of Illinois surely will not fail to heed this request. Money may be sent to Rev. William Anderson of Dover, superintendent of the home. The property is held by the American Congregational Deaconess Association, which is quietly pushing forward its efforts to establish on a firm basis the training school in Chicago and to increase the effectiveness of the work in Dover.

City Missionary Society

The annual meeting was held and took the form of a banquet at Kimball's Restaurant in which more than 300 participated. Reports showed receipts for current expenses, repairs, etc., of more than \$19,000 from the churches and individuals. This is in addition to the income from the endowment fund which now exceeds \$150,000. Thirty-six fields have been aided and forty-two persons employed. Additions to the churches on confession number 381, by letter 145, a total of 526. During the last few years the plan of yoking strong churches with weaker ones has been introduced with excellent results both to the receiving and aiding church. The stronger church not only furnishes money, but Sunday school teachers, leaders of mothers' meetings, teachers for kindergarten work and sewing schools, leaders for boys' and girls' clubs and visitors in the neighborhood. The only drawback to this plan is the danger that some churches get more than their share of help, and some fields where the need is equally great far less. The real difficulty is that there are not strong churches enough to care for the weak ones.

The meeting listened to the cheering report of the superintendent, to addresses from three or four of the missionaries, to a brief address from Mr. Thorp, who pleaded for a wider outlook calling for co-operation with other churches in the effort to reach in a thorough way the great foreign cities embraced in what is called Chicago, each of which numbers from 15,000 to 600,000 inhabitants. One of the best addresses was made by Mrs. B. W. Firman, president of the Woman's Home Missionary Union, who emphasized her privilege in being permitted to work in some of the city's needy fields. The meeting closed with an appeal from the chairman of the finance committee, Mr. Frank Kimball, for gifts from the churches alone, the coming year, of not less than \$20,000.

The Juvenile Court

Monday noon, in the audience room of the Y. M. C. A., Judge Mack of the Juvenile Court and Mr. H. W. Thurston, chief probation officer, gave an account of its work and aims. Mr. Thurston is at the head of the company of officers, one for each ward, who are responsible for the good behavior of the boys brought before the court and allowed their freedom under conditions which promise moral betterment. How great this work is may be judged from the fact that on the mornings when the court sits from seventy-five to 125 boys and girls are brought before it. The Judge believes that every young person has some good in him, and that if possible the good should be developed and the evil checked in its growth. He believes that the public schools are in many cases badly managed, that the grading is not sufficiently elastic, that there should be rooms of ungraded

pupils for those who fit in nowhere and who ought to be dealt with individually. He does not blame the school authorities, who cannot do better without more money, but the men who shirk the payment of their taxes. The Judge feels that a boy who has committed a criminal act, often unconscious of its real character, should not be sent to a reform school, which is little more than a penitentiary, but should be surrounded with moral and encouraging influences. Efforts are made to prevent the boy and the girl brought to this court from feeling that they are criminals, although they are guilty of acts which by a strict construction of the laws make them criminals. Unless self-respect is retained, reform is impossible. The court has done excellent work in Chicago, and is without doubt the most useful court in the city.

An Expensive Trial

Months ago Mr. Gilhooley and several others were put on trial for "slugging" non-union men and other acts of a very heinous nature. After efforts extending through sixty-six days a jury of twelve men "unprejudiced" has been obtained and the trial begun. It has cost over \$18,000 to obtain the jury, and it bids fair to cost even more to present and discuss the evidence. Some of the men selected to serve on the jury have been kept in close confinement for more than two months waiting till the jury could be completed. There has been a great deal of criticism of the methods which permit such a farce, and which permit such treatment of unfortunate jurors.

How One Church Does It

The Union Park Church has become a downtown church and has suffered and is still suffering severely from withdrawals to the suburbs. Still, in spite of these drawbacks, there is a feeling of hopefulness and courage. The additions by confession of faith and by letter are in excess of dismissals and losses by death. Two recent movements are worthy of mention. First, an attempt to provide social entertainment for homeless young women. In the boarding houses surrounding the church are large numbers of young women who lead lonely, isolated lives. Under the auspices of the young women of the church a "Friday Evening at Home" has been appointed, to which invitations are sent out to all who will receive them. The response has been hearty. The second movement seeks to reach men. It has been inaugurated by Dr. Martin the head of the Christian Institute of the seminary. A generous member of the church has made it possible for Dr. Martin to give some of his time to special efforts to reach men who rarely attend church. Under his direction the field work of students in the seminary will be done in the Union Park parish. He has already organized a large adult Bible class and is holding special meetings in Carpenter Chapel adjoining the church building. The reports from these meetings are stimulating and promise gratifying results. Thus the seminary and the church are working together, as they should, and the people within their reach, never so numerous as at present, are themselves showing some interest in the effort to interest them in the Christian life.

The regular work of the church goes on encouragingly. Audiences are large, the Sunday school is enjoying a vigorous life, the young people are as enthusiastic as ever, and the women's organizations are working with all the energy which has characterized them for more than a score of years. Dr. White is in better health than he has been, and with his helpers is doing a magnificent work for a church whose history is one of the noblest in the denomination.

Return of Professor Scott

The friends of Professor and Mrs. H. M. Scott will be glad to learn that they have returned in good health and greatly refreshed

after a long journey to Europe and the Orient. They have visited familiar places and made the acquaintance of many new scenes and have seen their son, one of the instructors in the Syrian College in Beirut. The Professor is now doing double work with his classes in the seminary, but will, it is hoped, find time to give the public the benefit of his observations on conditions in Europe and the East.

The Evangelistic Nets

This is apparent in all gatherings of our ministers. Last Monday morning the subject of inviting an evangelist of reputation to come to Chicago was discussed, though not thoroughly, as the brethren seem to feel that the time is not ripe, but that first of all each minister should cultivate his own church and unite in special efforts with those churches which are grouped about his own. Special meetings have already been held in several churches. More emphasis than in some previous years is laid on the necessity of conversion, if not after old methods, yet effectively and surely. Dr. Strong had charge of the meeting and sought an answer to the question, How shall each minister secure the best spiritual results in the cultivation of his own field of work? The interest in the subject was so great that its discussion will be continued another week.

Chicago, Dec. 9.

FRANKLIN.



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Shall We Retreat?

In the Light of Unsurpassed Opportunities for Building up the Kingdom of Christ, Which Way Shall the Congregational Churches of America Move?

BY DON O. SHELTON

There is now possible a splendid advance home mission movement.

The way was admirably opened at a recent meeting in Boston. It was called at the suggestion of Dr. F. E. Emrich, secretary of the Massachusetts Home Missionary Society, and was attended by pastors and laymen, by representatives of the Congregational Home Missionary Society and of the New England auxiliaries. There was a free and hearty conference on the importance of adopting a co-operative plan, by the vigorous prosecution of which the Congregational Home Missionary Society might be enabled to close its fiscal year without debt.

UNITY OF ACTION ASSURED

In substance the final and unanimous decision was: That all Congregational churches in greater America be invited to co-operate in contributing an amount sufficient to enable the Congregational Home Missionary Society to close the present year without debt, and that those present pledge their hearty support and co-operation in a united campaign for the accomplishment of this great object. It was agreed also that this plan should be recommended to the Executive Committees of all the auxiliaries, to home missionary committees in all the Western and Southern states, and to the Executive Committee of the Congregational Home Missionary Society.

The detailed plan adopted at this meeting was submitted to the Executive Committee of the Congregational Home Missionary Society last week, and was cordially approved.

AN UNEXCELLED OPPORTUNITY

Thus there is inaugurated one of the most important undertakings the Congregationalists of America have ever been asked to engage in.

We have an unequalled chance to redemonstrate our faith, our courage and our Christian strength. In the prosecution of this great work we have an opportunity, not merely to extol, but to emulate the Christian faith and zeal of our forefathers.

No man, no denomination, can live long on past triumphs. The heart beats of Congregational home missions will rapidly grow fainter and soon stop entirely, if the process of amputation goes on much longer.

This is the vital point: *Have the men and women in the Congregational churches of America that measure of faith, zeal and self-sacrifice required for the tremendous evangelizing and Christianizing work now needed in America?*

If Congregational home missions wane, the denomination will decay. When any branch of the church of Christ ceases to grow, it begins to die. As long as the life of Christ is in it, it will develop.

Every wide interest represented by Congregationalism will decline if Congregational home missions decline.

VAST INTERESTS INVOLVED

All of our denominational benevolent societies are sustained almost exclusively by churches that have been founded and supported by the Congregational Home Missionary Society. The highest interests of all these societies are wrapped up in those of our Home Missionary Society. Their enlarging efficiency is dependent on home mission statesmanship, aggressiveness and enlargement. We must heed the fact that an arm of the Congregational church cannot permanently reach out with the Gospel while a paralysis creeps over the body.

IMMEDIATE ACTION ESSENTIAL

We Must Act Now

If the Congregational Home Missionary Society is enabled to close this year debtless, the denomination will be prepared to meet one of the most magnificent home mission opportunities in American history.

Good words, good wishes, good sentiments are insufficient. These, *plus deeds*, by pastors of churches large and small, and by every Congregationalist in America, will save the day.

FRIENDS BEGINNING TO RESPOND

That the right spirit prevails to an encouraging degree is shown by sympathetic expressions in a large number of letters from many sections of America.

Here are two: Mr. William Shaw, treasurer of the United Society of Christian Endeavor, sends a helpful personal contribution and this gratifying message:

I presented the matter of an offering to home missions to our Sunday school yesterday, and they decided to make a special offering. *My own class of young men voted to give up the exchange of Christmas gifts and put the money into this special offering for our devoted home missionaries.*

One who knows the character and quality of the work that the men who are building their lives into our frontier work are doing, is moved to cry out, "How long, O Lord, how long!" will our well-to-do churches permit the present condition of affairs to exist? I hope that relief may soon come to the Society and to the men at the front, who of all men ought to receive their meager salaries promptly.

The following message brings to mind the earnest commendation by the Master of one who long ago did what she could:

I am a widow with little means. I feel deeply grieved over the depleted condition of your treasury. My prayer is that Christians may make a generous response. Please accept the enclosed \$—. I wish I had more to send.

The sympathy and the enthusiastic co-operation of every Congregational pastor in America is absolutely essential. With the whole-hearted, ardent efforts of the pastors of all our churches, large and small, this essential and tremendous undertaking can be put through.

And there is also required the prompt and vigorous and constant personal aid

Of every Church Officer,

Of every Sunday-school Superintendent,

Of every Missionary Committee,

Of every Woman's Home Missionary Union,

Of every Church Member, and

Of every Sunday-school Scholar.

There is needed \$270,000 in SPECIAL GIFTS. It is absolutely necessary that the regular gifts of churches and individuals to the auxiliaries and the Congregational Home Missionary Society be fully maintained. An average *extra* gift of fifty cents from each resident member of Congregational churches would set free our great National Home Missionary Society for unhampered and enlarged Christian enterprise.

By the united, prayerful, determined zeal of all, this vast, crippling burden can be removed and our great home mission cause go forward.

Will you co-operate earnestly and steadfastly with the Committee in your state?

Will you make your personal gift as large as you can?

Let us cheerfully and unhesitatingly make possible a renewed and greatly augmented evangelizing and Christianizing crusade by the Congregational churches of America.

Let us again show our faith by our works.

Please cut out this slip and mail with your contribution to the CONGREGATIONAL HOME MISSIONARY SOCIETY, 287 Fourth Avenue, New York.

Herewith find \$_____, being a special contribution to the work of the Congregational Home Missionary Society.

Name_____

Town or City_____

Street_____

State_____

Church_____

The Wars of Spring Valley

How the Gentle Christmas Spirit Ended a Feud between Two Prominent Church Women

BY RAYMOND MACDONALD ALDEN

PART II.

Not many weeks after the church was reopened, the time came for making the usual preparations for the Christmas celebration. Both Mrs. Priggs and Mrs. Wilkins intended to visit the minister and make preliminary arrangements with him for the management of this matter, for hitherto whoever had spoken of it first had been asked to take it in charge. Usually it was Mrs. Priggs who had spoken first, but she could not always be so fortunate, and this year, while she was still uncertain whether she could best see Mr. Matheson after the weekly prayer meeting or before Sunday school, Mrs. Wilkins was taking time by the forelock.

Mrs. Wilkins waited for no better excuse than the return of a book which she had borrowed of Mrs. Matheson. She threw a light shawl over her head and ran down to the parsonage. Did Mr. Matheson realize that it was almost Christmas, and nothing had been done?

The minister listened appreciatively to all she had to say.

"I am obliged to you, Mrs. Wilkins," he said at length, "for bringing this to mind, though I had not altogether forgotten it. The Christmas festival has always seemed to me the one that should mean most to the church, and I am glad to understand that it has been the custom here to observe it. But when I speak of the church, I mean the whole church. Do you get my meaning, Mrs. Wilkins?"

Mrs. Wilkins was not certain, but she said that she did.

"You know very well," Mr. Matheson proceeded, "that our membership is divided in a way that seems to me sadly out of character. You know, too, that I always speak frankly about this, and have never identified myself, so far as I am aware, with either party. This is not because I wish to seem to think both sides in the right, but because I think both are in the wrong. Now I have been told by some altogether outside our church that for the past few seasons the Christmas celebration has been in the hands, not of the church as a whole, but of a clique or division of it, and that the result has been a lack of unity or general sympathy in the festivities. I am sure you must agree with me that this is wrong."

Mrs. Wilkins did agree, since Mrs. Priggs had been at the helm a year ago, and indeed for a Christmas or two before that.

"This year," Mr. Matheson continued, "if there is to be any celebration at all, I wish it to be of the whole church. I have already consulted with the officers about it, and it has been arranged that the exercises will be in the general charge of Mrs. Matheson and myself. My wife has a great gift for matters of this kind, and I shall do my best to help her. Of course, we shall ask the assistance of others—indeed we intend to arrange so that all the members, so far as possible, shall have some part in the festival. I hope this plan seems a good one to you, Mrs. Wilkins?"

Again Mrs. Wilkins was not certain, but said that it did.

"I was sure you would agree with me," said the minister cordially. "I shall speak to

Mrs. Priggs and the other ladies to the same effect, and you will hear from me very soon as to the division of labor which we hope to arrange. 'The Christmas season,' he continued, rising as Mrs. Wilkins rose and edged toward the door, "is a time above all for peace and good will and united hearts, and it would be a sad mockery if it were made a time for exhibiting our differences instead. Indeed, I fear it must be a mockery at best to any whose hearts are not in peace with their fellow Christians."

This last was a dangerously direct stroke.



The last of the bundles in the ancient trunk

yard, and she concluded that the remark was a general one, or that if it had special reference to any one, it must be to Mrs. Priggs.

It soon became known through the parish that the minister and his wife, with the consent of the church officers, had taken the Christmas celebration into their own hands, and that although they intended to share the preparations with the congregation, they were thoroughly autocratic in the matter. They asked no advice, appointed no general committee, but quietly went on with their plans.

Soon every one had something to do in preparation which required some little time and care, but which for the most part could be done quietly and alone. There were greens and holly to gather; there were songs and recitations to practice; there were mottoes and stars to cut out and gild; there was the inevitable candy to tie into dangerous-looking pink bags. The younger members of the flock had the burden of both work and honors, and the older ones—notably those, it was observed,

who were leaders in the war of Spring Valley—were assigned very simple and inconspicuous tasks. Mrs. Wilkins found that her entire duty in the matter consisted in the making and gilding of a motto reading, "Peace On Earth." This was a trying experience for one who in years gone by had been a leader in all church festivals. But a little investigation showed that Mrs. Priggs likewise had only a motto to make, and from all accounts it was to be very similar to Mrs. Wilkins's. Besides, Mrs. Priggs no longer found the direction of things in her hands. So Mrs. Wilkins resolved to be content.

As a matter of fact, Mrs. Priggs's task was the other half of Mrs. Wilkins's. It was to be of precisely the same lettering, and to read, "Good Will Toward Men." Mr. Matheson had been amused to find that these two pieces of work had by chance fallen to the lot of the leaders of the war.

"Do they know that they are at work at the same motto?" asked his wife.

"No," said he. "If they did, I doubt if they would consent. But unless they have a collision when it comes to putting the mottoes on the wall, I judge that it will be all right. I explained to each of them that the mottoes were to be the chief features in the decorations over the pulpit."

So both the ladies in question worked faithfully, each hoping to eclipse the work of the other. The result was, fortunately for appearances, that the two halves of the motto bade fair to be of equal brilliancy and similar effect. Two or three days before the celebration was to take place, Mrs. Wilkins took her handiwork down to the church, to make sure that it would fit in well at the appointed spot.

It was a fine December day, with only a little hard snow on the ground, and dazzling sunshine shimmering on its surface. The door of the lecture-room was open for the use of the decorators, and Mrs. Wilkins entered here. At first she thought there was no one else in the church, but when her eyes had become accustomed to the dimmer light within, she saw that some one was mounted on a stepladder at the right of the pulpit. Then she descried a motto, which the person on the ladder was putting into place. At first it seemed exactly like her own; but no—it was, "Good Will Toward Men." There was a corresponding place, now vacant, at the left of the pulpit, and Mrs. Wilkins instantly realized that her motto was the other half of the one on the wall. Just then the figure on the stepladder partly turned, preparatory to descending. It was Mrs. Priggs! Without a word or a moment's delay, Mrs. Wilkins gathered up her motto and fled.

Once at her home, she went into the big, dark sitting-room and sat down to think. At first she was filled only with indignation at the idea of being Mrs. Priggs's partner in the Christmas festival. No such trying coincidence had occurred since the fences had been built. She was soon able to reflect, however, that at least Mrs. Priggs could not be to blame. She had, of course, been assigned her part of the work by the same autocrats who had in charge the entire affair. It was Mr. Matheson who had planned it. But even if it were not a mere accident, Mrs. Wilkins and Mrs. Priggs had certainly been treated with studied impartiality. So it did not seem reasonable to think unkindly of him.

Her thoughts of the minister now led Mrs. Wilkins to remember her last conversation with him. She had never felt his manner to be quite so serious as when he made that remark about Christmas being a mockery to some. She had really come to like this young man, not only because he never toadied to Mrs. Priggs, as his predecessor had sometimes done, but—to speak truly—because he never toadied to herself either. He seemed not only good, but strong and masterful, and she had a true womanly admiration for a masterly man. She realized now that it took courage for him to speak so pointedly about the church quarrel. It dawned upon her that he was not speaking by the book, or trying to do his clerical duty by her, but was expressing a real sense of disappointment in the possibilities of Christmas in the Spring Valley Church for want of inner peace and good will among its members.

Mrs. Wilkins was not sure that it had occurred to her before that the celebration of Christmas might affect the inner life as well as the outer; but, of course, the minister was right about that. She had decided that he must have special reference to Mrs. Priggs, honestly believing that, for her own part, she felt real good will toward her neighbors in general. And to Mrs. Priggs and her followers?—well, she wished them no harm.

Mrs. Wilkins's wandering thoughts now came back to the motto she had been making, belated by her wandering eyes as they lighted upon it where she had dropped it on entering the house—"Peace On Earth." It suddenly seemed to stare at her with new meaning—such meaning as one often discovers by considering closely a word or phrase which from very familiarity had almost lost its significance. "Peace On Earth"—Spring Valley included? There had been one after another Christmas there as the years had gone by, and plenty of those who called themselves Christians, but little enough peace, as it seemed to Mrs. Wilkins.

She let her memory now run back rapidly over the wars in village and church in which she had played so large a part, remembering a good many hard things she had heard said about her, and a few that she had said about other people. She even traced back—as she had not done for a long time—the trouble between Mrs. Priggs and herself, through long and intricate windings, to the time of its beginning. Well, whose fault was it all? Mrs. Priggs's, of course. She had disturbed the peace from beginning to end.

And had Mrs. Wilkins striven to restore it? She did not know who or what it was that catechised her in this close way, but she was forced to answer, "Not always." Had she ever done anything to smooth over rough places or explain away hard words? As to that, one cannot always forget her own rights, and let herself be trodden under foot, just for the sake of peace. There is no such refuge from a troublesome question as in a broad generalization, and this one showed that Mrs. Wilkins was becoming hard pressed.

She rose abruptly and turned to her household tasks. As she did so, she caught a glimpse of her face in the mirror over the mantel. On it were the two little spots of red that still marked the excitement under which she had hurried away from the church. She wondered if Mrs. Priggs had seen her, or any one else who might have wondered at her haste. And now she could not even help smiling, her sense of humor being fortunately still unspoiled, at the picture of Mrs. Priggs on the step-ladder, motto in hand, and herself, motto in hand likewise, fleeing from the sight.

The smile faded into a more serious reflection on the picture—two Christmas mottoes quarreling with each other, and refusing to stand together by the same pulpit! "Peace On Earth" at war with "Good Will Toward Men!" Surely this was strange. Mrs. Wilkins, it will be seen, was a person of some imagination, and this grotesque idea followed her about the house as she tried to turn her

mind to other things. Whenever she re-entered the sitting room she came face to face with the motto again, lying there on the floor and saying, "Peace On Earth?" There was no interrogation point in the gilt lettering, and yet the phrase seemed somehow to be taking on an interrogatory form.

Meantime, Mrs. Priggs had returned from the church with her motto, in a much pleasanter frame of mind than her neighbor. Its appearance had been quite satisfactory, but she had brought it home for one more coat of gilt. She had seen nothing of the figure of Mrs. Wilkins in the dark corner of the audience room, and was not yet sure what was to go opposite her motto on the other side of the pulpit.

When she had laid her handiwork away, she climbed to the attic to open an ancient trunk. In the ladies' parlor at the church she had seen the big box which was being filled for the poorer children of the village, and to which all the congregation were invited to contribute clothing or toys. This was a new custom, installed by Mr. Matheson, and it occurred to Mrs. Priggs that she might have stored in the attic some things which would be good for the box. She knew that in an old trunk there were some books and toys, as well as clothing, that had been her boy Jamie's. It was foolish to keep them any longer, if they would be of use to others. Jamie had never grown too old for them, but he had died now nearly ten years ago.

So Mrs. Priggs opened the trunk and went resolutely through its contents. Everything smelled of camphor, and looked perennially young and fresh, though telling tales of years long gone by. It was hard to untie all the packages and call to mind what was in each of them; some of them she could not consent to give away, or even to disturb, but put them back resolutely in the bottom of the trunk. Among the last of the bundles which she laid out to open was a small one, like a book wrapped in white paper. Mrs. Priggs could not remember what it was. When the paper had been removed there was still another wrapper, and this had been put on by Jamie himself. It was clumsily tied, and on it was written in a large, boyish hand:

"Merry Christmas. For my dear Mrs. Wilkins."

Mrs. Priggs started. At first she could not think what it could mean. Then she realized that Jamie had died within a few weeks of Christmas time, and had already begun to buy his presents and do them up in readiness for presentation, being impatient of the slow-coming day of joy. Mrs. Wilkins and Jamie, so Mrs. Priggs now remembered, had been very fast friends, and he had always treasured up a substantial part of his funds for a present for her. How strange it seemed! Mrs. Priggs was strangely stirred by that inscription. She did not, and could not, think hardly of her boy because he had loved Mrs. Wilkins; in those days, she remembered though she could not realize it, she had herself thought not a little of her neighbor. But it seemed now almost as though Jamie had turned against his mother. The writing seemed to have been put on the package but yesterday. "My dear Mrs. Wilkins." That was no mere formula, but a genuine tribute of love. Mrs. Wilkins must, then, have been lovable once. How was it that for so long Mrs. Priggs had seen nothing good or amiable in anything that she had done?

She took the package downstairs with her, with the others that she had laid aside for the children's box, and laid it on her table. As she went about her work she could not dismiss it from her mind. When she took up her motto to finish the gilding, she was still thinking of Jamie. He seemed almost present with her, as he had often done during the year following his death, but rarely of late. "Good Will Toward Men." That was like Jamie, she reflected tenderly. He had loved everybody. That must be why he had loved

so disagreeable a person as—but no, she would not say quite that; for she suddenly remembered how Mrs. Wilkins had cried with her when he had died, and how she had sent away and bought some white, fragrant flowers to put in his hand. Things had been different then. Had there been more good will in the world? Certainly there had been more in Spring Valley. Whose fault was it? Mrs. Wilkins's, of course. Whatever reconciliation might ever come, ought certainly to begin with her.

And Mrs. Priggs's feelings grew hard again, as she remembered the struggle over the church pews, and certain things said in the sewing society, and the looming impudence of the first of the new fences—until she caught sight of the little package once more, with the inscription, "For my dear Mrs. Wilkins." Mrs. Priggs remembered that when she had at first found it among Jamie's things, she had determined to give it to her neighbor as a remembrance of him; indeed, it rightly belonged to Mrs. Wilkins. But it was packed away with other things at which she could not bear to look in those days, and had been forgotten. Ought she to give it to Mrs. Wilkins now? It was the season for a Christmas gift. But how extraordinary it would seem!

So the day passed on, and in each of the two houses there was an uncomfortable woman alone with her thoughts. The thoughts were very different in the two cases. Mrs. Wilkins was a reflective person, and she was deliberately going over the history of the past in the light of the Christmas motto and the minister's words, and taking account with her-self of what she had done and what she had failed to do in the matter of peace.

Mrs. Priggs was not reflective, was very unlikely to carry on a long, connected train of thought, and was more impulsive—if sometimes seemingly harder—than her neighbor. She was not yet by any means ready to admit that she had done the things that she ought not to have done, or left undone the things that she ought to have done, but she was being led over the bitter gap of the past years by the gentle drawing of her dead Jamie's hand.

They were both of them better women, some one says, than they have seemed to be. No doubt; for it is the misfortune of a history like this that it can only show a chosen line of events. In all histories of wars one is in danger of forgetting the quiet life of the nations engaged in them, and the arts of peace that were all the time going on. So while the wars of Spring Valley were proceeding, their leaders were living in most respects excellent and peaceable lives. Mrs. Priggs and Mrs. Wilkins both had too many friends to be thought loveless; but they had entered, years ago, upon a war of hearts, and went on, not seeing whither it led them. Now, at this Christmas season, it happened that their eyes were opened and they knew each other.

The outcome was oddly characteristic of each. The disposition of one was always toward words, that of the other toward action. Just when Mrs. Wilkins decided what she had to do, I suppose none but herself will ever know; but on the morning after her visit to the church she sat down at her desk, took up the pen which had so often done a part in the wars of Spring Valley, and wrote a note which was intended to end them.

"I hardly know how to write what I want to say," she said, "but still I think I can write it better than I can say it. Yesterday I found that you and I had been making the two halves of the same motto for the Christmas celebration. It set me to thinking—together with something that Mr. Matheson said about the spirit we ought to have at this season—and I have decided to ask you if we cannot go over to the church together and see about putting the motto up, as we used to do things together before anything came between us."

There was more, but we need not read it

all. Mrs. Wilkins put the note into an envelope with the comfortable sense that here was at any rate her moral, if not her literary, masterpiece. She stepped to the window, when she had addressed it, wondering how she should send it over—and lo! a marvelous thing—there was a workman in the next yard, tearing down Mrs. Priggs's half of the high board fence.

The Christmas festival was an unqualified success. The singing was said to be better than ever before because every one came to take part in it. The two mottoes shone resplendent on either side of the pulpit, and when it was known that Mrs. Priggs and Mrs. Wilkins had made them, they became the center of interest.

All this, however, was as nothing to what happened late in the evening. When the music and recitations were over, several of the ladies went behind the curtain to assist in

preparing the candy and gifts that were to be distributed to the children, and when they came out again Mrs. Priggs and Mrs. Wilkins were together, talking and laughing a little as they went to their seat. More than this, they sat down together in one of the front pews, and Mrs. Wilkins put her arm almost around Mrs. Priggs's neck as she reached up and gently smoothed a coil of her hair that had become disordered while she was at work.

At this there was an almost audible murmur in the congregation. Some said that they went a little too far, and evidently realized that people were looking at them; and this may have been so. But certainly people had been looking at them, and at their difficulties, for all these years, and they could not well rise before the audience and announce that there was peace between them, and that they wished for peace throughout Spring Valley. So if they took this quiet way of telling what had happened, their motives may not have been altogether unworthy.

Thus came the beginning of the end of the wars. Not everything was accomplished by the reconciliation of the generals; but when they had come together, it could not be long before their friends followed suit. Of course, there were some of the combatants who were loath to lay down their arms; fighting had become too dear to them. Time was necessary to heal all wounds. Nevertheless, peace and good will may be said to have dawned on the village at that Christmas time, though no visible angels announced them to shepherds abiding in the field.

"The most beautiful thing about it," said Mrs. Matheson to her husband as they walked home after the first church social of the new year, "is the quiet way in which it is coming about. It did not take a wedding or a funeral or a great calamity; it has not been announced in church; but every one knows that something has happened to make life more worth living in Spring Valley."

[The end.]

The Empire State

Consulting State Editors: Rev. Frank S. Fitch, D.D., Buffalo; Rev. Edward A. George, Ithaca; Rev. Lewis T. Reed, Canandaigua

Central New York

There is ample evidence that the Congregational churches of this section are grappling with present problems successfully. In the wholesome optimism, not of those who ignore difficulties, but of those who overcome them. "To him that overcometh" are blessings promised in the messages to the seven churches.

The church at *Moravia*, organized with fifteen members in March, 1806, is preparing to celebrate its centennial, under the energetic and cheering ministry of Rev. John A. Rodger. The members now number 230 and the church casts a gracious influence on an ever-enlarging circle. A centennial thank offering of nearly \$1,000 has been raised to put the church, parsonage and surroundings in the best possible condition. In the words of the pastor: "We believe in looking after the temporalities of God's house, and that God is honored thereby. We believe men are better for beautiful surroundings, and that it is hard to be religious in a tumble down church, with burdocks thriving round the door. We believe, furthermore, that the temporal and the spiritual react and that all of life should be one piece, like the seamless robe of the Master."

The old *Summer Hill* church is taking on new life. The society is eighty years old, yet has never had a chapel. Under the leadership of Rev. J. N. Taft a chapel is to be built, including parish house features. The pastor is delivering a series of Sunday evening sermons on the theme, *From Farm House to White House, or Our Country Lads Our Country's Hope*.

At *Phoenix* Rev. T. A. Waltrip is entering upon his third year. During his pastorate twenty-two persons have united with the church and thirty two have been baptized. Twelve families of the church and society are represented at these schools: Chicago University one, Cornell one, Colgate two, Oberlin four, Syracuse four. The country churches are indeed training young people for service in the wide world at great expense to their own strength. In losing their life for Christ's sake and the gospel's, shall they not find it? The Independent Helpers, a social club of forty members, have paid about \$300 toward improving chapel and parsonage within two years. They are now re-painting the parsonage. Aside from the financial aid the friendly greetings given strengthen the church and cause the stranger to feel at home. Gifts of Bibles, song-books and an individual communion set have been acknowledged during the year. The church has published bi-monthly calendars since June. The pastor is preaching on Sunday evenings a series of *Studies in Christianity*. An orchestra organized in the Sunday school assists the choir in the evening service and is a drawing feature of the program.

The *Pulaski* church, like that at *Phoenix*, suffers and rejoices in the absence of its young people at college. Eight members of the church, six of them young women, are away studying. A \$200 addition to the parsonage has been built. The church has no debts. A spiritual quickening is hoped for in union meetings to be held with Methodist and Baptist churches. The growing response to benevolent appeals is gratifying. The benevolence were the largest last year for a long period, and

prospects are good for more than matching them this year. The church at *Orwell* has raised the salary of the pastor, Rev. T. T. Davies, \$100.

In October Rev. B. N. Wyman began work in *Salamanca*. If he uses his opportunity there as well as he used the smaller opportunity in *Savannah*, good things will be accomplished. On going to *Savannah*, Mr. Wyman found an organization of twenty members, which was immediately reduced by removals and death one-quarter. There was no church property, an opera house being used as a place of worship for three years. During the eight years of his pastorate a church edifice was built on the most eligible site in town, the whole property being valued at \$8,000, with only a small and diminishing debt remaining. Eighty-five members have been received, fifty-nine on confession, making a net gain of sixty-eight.

A council convened Oct. 24, which recognized the East Side Congregational Church of *Binghamton*. The church was organized in May and now numbers 110 members with a Sunday school of 160. A neat house of worship has been dedicated. Rev. C. J. Taft is the acting minister. Thus in the Empire State are old churches flourishing beside new churches recently organized. Congregationalism is going to seed only in the sense that it is spreading its influence.

At Good Will Church, *Syracuse*, five o'clock vesper services were held during the summer, in place of evening services. The church has been renovated, with new carpets throughout, at a cost of \$650. The annual installment of \$750 on the principal of the church debt has been met promptly, with a balance left in the treasury. The Endeavor Society has been reorganized and set to work, after three years of quiescence.

At *Ithaca* subscriptions have been made to cancel a floating debt of \$1,100. A feeble Endeavor Society has been supplanted by an independent organization of young people, which aims to gain the interest and associated service of the entire body of young people of the church, whether disposed to testify in meetings or not. A men's association has been formed with a constituency of more than a hundred, in which the spirit of the fraternal orders is to be kept in the church, from which it originally sprang.

Altogether the Congregationalism of central New York thanks God and takes courage. E. A. G.

Rochester and Vicinity

We have been discovered up this way. Hardy pioneers from the city, captains of our Congregational salvation, have penetrated our wilds of the up-state as far as the falls of the Genesee. We hope the advantage has not been altogether on our side. These missionaries, Drs. Lyman, Jefferson and Dewey, have not only had an opportunity of seeing some sturdy country churches, where the old stock from New England stubbornly holds the ground, but they have also been privileged to look on the faces and homes of their rulers. We above the Harlem are accustomed to exact tribute from the city. In *Canandaigua*, a village of 7,364 inhabitants, Dr. Dewey might have called on the

leader of the state senate, the leader of the assembly, the deputy excise commissioner, the chairman of the civil service commission, and several other gentlemen who give the law unto the inhabitants of New York City. We are wont to believe that the liberal distribution of officers among the uncorrupted voters of Ontario County is all that keeps the state of New York from turning turtle.

The up-state churches have cordially appreciated the unselfish, chivalrous service of our brethren from the city. Dr. Dewey's addresses at *Canandaigua*, *Warsaw* and *Spencerport* were eagerly listened to, while every minister was heartened by his sympathy. If this fine service of elder-brotherliness, evangelistic zeal and denominational interest be Episcopacy, give us more of it. In all the churches of this vicinity it is probable that special meetings for spiritual quickening will be held this winter, using this method of mutual assistance by neighboring pastors. There is everywhere a genuine asking: What wilt thou have me to do?

The most cheering feature in the condition of our circle of churches is the strong sense of fellowship among the ministers, a feature of comparatively recent development but of great promise. The dozen men who gather in Rochester once a month are bound together by ties of deep friendship and of heavy responsibilities. Their fellowship has already borne fruit in a corresponding increase of fellowship among our churches. If any church or minister now feels isolated, it must be from choice.

Rev. D. J. Torrens has come to *Fairport* to take up the work of that fine old church. The people have given him a hearty reception and put the parsonage in first-class condition. A Men's Sunday Evening Club has been organized to help that service with music and other features. Rev. C. E. Reeves, pastor here for ten years, is greatly missed by his large circle of friends, but his sound, intelligent, constructive work endures in the life and spirit of the church. *Ontario* rejoices in a permanent pastor, Rev. M. L. Dalton, who has come from Ohio. It is a cause of great satisfaction that this church, still young in Congregationalism, has a Congregational minister to guide its steps.

South of Rochester is a little village, *Henrietta*, situated in the midst of a fine farming country. A Congregational church has stood there since 1816, sharing the vicissitudes of a country town. A year and a half ago it seemed decreed that the church must be closed. Only \$350 could be raised for a minister, and discouragement gripped all hearts—when in walks a young man from the Rochester Theological Seminary (Baptist), preaches twice, touches the rock, and out flows \$500, repairs, coal, shingles, enthusiasm and finally new members for the church. The result is a happy, hearty, devoted, courageous church. Now if this is a sample of the possible results of that Baptist-Congregational fusion that *The Congregationalist* has hinted at, we might well consider the main question.

At *Rushville* Rev. E. A. Hazeltine has seen his long and faithful efforts crowned with success. The Marcus Whitman parsonage is a fact, to the great joy of all friends of the historic church. *Spencerport* continues under the strong leadership of Rev. A. E. Johnson. A Prayer League, whose members

promise to pray daily for the conversion of some friend, enrolls twenty-five members.

When the advocates of liquor licenses raised the question in *West Bloomfield*, Rev. N. W. Bates sent forth his church men to canvass from house to house. They reported that there would be a majority of seventy against license. When the election boxes were opened, lo! the majority against license was exactly seventy! Wise as serpents, harmless as doves! Can any practical politician do better than this?

The house of the Lord in *Canandaigua* is not like the temple while it was building, where neither hammer nor ax nor any tool of iron was heard in the house; for the manual training class has begun its second year of hammering and smoothing. The Knights of King Arthur in the fourth year of their organization continue to prove the value of Mr. Forbush's ideas. They receive regular instruction in fencing this year. At the meetings of the Young People's Society the boys regularly outnumber the girls two to one. The Scotchman's maxim as to the efficacy of patience and oatmeal finds a parallel here, where four years of patience and shredded wheat have resulted in a Baraca class for men with a membership of twenty-five and unlimited enthusiasm.

Our country churches are ably manned and stand well in the community. But, after all, the opportunity for growth in our secluded villages is small. We shall never have much power in the state unless the door opens for us into the city. The census of 1906 shows practically every city gaining; and every village either losing or at a standstill. It is hard to feel that the mistakes of our fathers and the indifference of the present generation closes that door to us. It must be opened.

At *Warsaw*, Rev. G. H. Burgess has had a fruitful year in one of the strongest churches of our order in this vicinity. The church is thoroughly organized, especially on the side of missionary work. Five regular meetings of missionary societies are held each month, with a usual attendance of forty to fifty. A long-standing church debt has been wiped out, twenty-one new members received into the church, and a Men's Club organized. A fine spirit of optimism pervades the church.

L. T. R.

Between the Mohawk and the Susquehanna

The chronicle of the churches of the Oneida, Chenango and Delaware Association is largely that of venerable brides and youthful grooms. Born and reared in the lap of these rolling hills which tumble in verdant billows between the Mohawk and the Susquehanna, the coy ecclesiastical maidens of long ago are now many of them centenarians. But their clerical husbands lack a single gray hair and are persistently buoyant and optimistic. Certainly nowhere in the empire state are young ministers more prominent than in this association. At *Utica*, Plymouth, under the leadership of Rev. A. V. Bliss, that prince of good fellows, is advancing by leaps and bounds. Work on the handsome graystone edifice, to seat 650, is going rapidly forward. Standing on Oneida Square, in the heart of this central city of New York State, Congregationalism floats its banner where it may focus attention from every direction. In the two years he has been there, Mr. Bliss has received fifty-five members; the church has raised most of the money for its new home while increasing its benevolences.

Thirteen miles south of Utica, in the historic Oriskany valley, lies the little town of *Deaneboro*, where a two-year ministry of virility and impetus on the part of another young man, Rev. Thomas Livingston, is just closing. Additions have numbered twenty-five. Last month the association was royally entertained there. Mr. Livingston has two offers under advisement, and leaves for a larger field, Jan. 1, to the grief of an affectionate and loyal people. *Hamilton*, still farther south, has been extending the hand of fellowship to its Baptist neighbor. The latter, while renovating his house of worship, has found hearty welcome in the church of his Congregational brother, Rev. F. W. Raymond. The pastors have alternated in preaching Sunday evenings and the C. E. Societies have joined forces temporarily. This "dwelling together in unity" has been of mutual profit.

A heroic record is that of *Clayville*. Weakened by the shutting down of the town's chief industry and the moving of Roman Catholic tenants on to farms given up by Protestants; its rolls decimated by deaths, removals and absentees; pastorless two years and with little money, a band of courageous, devoted women have kept the church doors open, and cheerfully performed the varied duties of deacon, trustee and janitor. A big-hearted, consecrated layman from the near-by town of *Cassville*

has preached most of the time, asking no compensation. Methodists, Presbyterians, Baptists and Congregationalists are working together to keep the message of Protestant Christianity before the people. The church belongs to our body, however. The labors of the good women seem in a fair way to be rewarded. A student from *Hamilton College* has been secured to preach this winter, and in the spring a permanent pastor will be sought.

East of *Clayville*, *Bridgewater* is rejoicing in large accessions. Rev. N. W. Aller, no less than Evangelist Davidson, who spent over a week here this fall, is to be congratulated upon this strengthening of his working forces. Twenty-four were admitted Nov. 5, all but three on confession, and some nearing threescore. By the will of a former member, *West Winfield* has been made trustee of \$200, the interest to be annually divided between home and foreign missions. This sum is to be the nucleus, it is hoped, of a large permanent fund, the income of which will always go to benevolences, and parishioners are urged to add to it from time to time. Material improvements were made upon the church last summer, and during the present pastor's term of less than two years the membership has increased by thirty. *Washington Mills* is cheerfully facing the factory problem, and fighting Sunday amusements under the leadership of Rev. G. M. Hamilton, recently come from the Susquehanna Association. New men, with youth and optimism as weapons, are in the churches at *Westmoreland* and *Morrisville*. The latter church celebrated its centennial this summer with good management and success.

S. R.

Western New York

These churches are in the full current of the season's activities. *Jamestown* reports that Dr. Smalley has so far regained his usual vigor as to take a part of the public service, and hopes presently to be able to do full duty.

Lockport, First, is still pastorless, but is in excellent condition and expects soon to unite upon a suitable man. The East Avenue Church again devotes itself to obeying the apostolic injunction, "Owe no man anything." Giving in this church under Rev. G. A. Brock, its resourceful pastor, has come to be a delight.

Angola has been making extensive repairs on its house of worship, and is in better condition than for many years. Rev. G. E. Henshaw enters upon his third year of service with many grounds for gratitude.

Niagara Falls responds to the leadership of Rev. F. J. Estabrook with alacrity. Fresh from that center of denominational strength, Cleveland, O., he seems determined that the Electric City shall shine and have sufficient dynamite for all real needs. The fine old stone edifice is being remodeled generously, so as to meet requirements of its present worshippers, and a new neighborhood is being studied in the hope of establishing a mission at no distant day.

Roland, in West Seneca, near the Lackawanna steel plant, erected last year a beautiful suburban house of worship through the generosity of the churches in the Western New York Association and the timely gift of a trustee of First Church, Buffalo, as well as the concluding and controlling grant of the Church Building Society. No small part of the success of this movement was due to the ability and fidelity of Rev. F. E. Dark. We regret his decision to leave our fellowship for that of the Baptists, but commend him as a man who can bring things to pass.

Niagara Square Church, Buffalo, continues to justify its decision made two years ago to be self-supporting. It is busy setting up a fine pipe organ and its pastor, Rev. T. A. Moffat, is gaining in favor, not only in his distinctive work but as an after-dinner speaker and lecturer. Like other Scotchmen, he is fast taking possession of the land, to our profit and delight.

The marked feature of church life in Buffalo and vicinity during the autumn has been the ten days' evangelistic meetings of which Dr. Dawson was recognized leader. While evangelists and pastors from other cities did excellent service, he gave tone to the movement. He is to be commended for his unflinching appreciation of the work now doing by pastors and churches and for the encouragement which his English courage and optimism brings.

The immediate outcome of these services has been a series of five Sunday evening meetings in "Teck Theater," our largest playhouse. Four Presbyterian churches and one Congregational provide preacher, choir, committees and sustain the effort which has been rewarded with full houses, close attention and other marks of approval.

In these services, like those of Dr. Dawson, the well-known tests of interest and conviction have been omitted. We try to give the gospel message

worthily, being assured that if our Lord is lifted up he will draw all men to him.

New life and courage is seen in the mission and philanthropic work of our community. It is not a "new gospel," nor a "new evangelism," but newness of life, more love, joy, assurance. These are among the "fruits of the spirit" always and everywhere, but sometimes there are lean years. This is one of bounty.

F. S. F.

Awakening in Armour, S. D.

This frontier town of 1,200 people has, besides a strong Roman Catholic church, four Protestant churches of about equal strength, the Disciple, Baptist, Congregational and Methodist Episcopal. Years ago unchristian conduct kept the churches from natural development, but a new corps of pastors within the last two or three years has changed the aspects of Christian fraternity. The latest arrivals were Rev. W. H. Dawson of the Congregational church and Rev. C. L. Fillebrown, formerly pastor of Romsey Chapel (now Romsey Church) in Dorchester, Mass., both of whom came here last May.

Beginning with the last Sunday in June the pastors of these four churches entered upon a united campaign for salvation. Every Sunday evening for four months evangelistic services were held in the Opera House, and people attended who were never known to go to church. To draw the working forces of the churches closer together, union prayer meetings were held, beginning the last Thursday in August. People were beginning to remark about the fellowship of the churches, and church members were beginning to pray as never before. The week beginning Oct. 22, prayer meetings were held every evening.

According to previous engagement, Evangelists Lowry and Stentz of Iowa came, Oct. 29. For three weeks Mr. Lowry preached and Brother Stentz sang people to tears and to repentance. The time passed all too soon, and business men offered to pay all costs for one more week's effort, but other engagements prevented the evangelists from remaining longer.

As a result over one hundred and fifty



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publicly confessed Christ. The Sunday following the close of the meetings saw 102 coming into membership. Each church received its share of the converts and all the pastors are happy. The pastors have resumed their Sunday morning and evening preaching, but union features will be continued in a Bible study every Tuesday evening, and prayer meeting every Thursday evening, also in occasional union socials.

The financial success of the meetings was gratifying. The expense for hall, etc., \$225, was paid during the first two weeks of the meetings. On the last Sunday, the people made a freewill offering of \$372 for the benefit of Mr. Lowry. Such an amount at one time for Christian work in Armour was never known before, and in all its twenty years' history no such revival has occurred.

C. L. F.

Euphrates College at Harpoot, Turkey, recently celebrated the quarter centennial of its foundation. One hundred and seventy-two graduates have gone out from its male department and one hundred and eleven from the woman's department, organized three years later. Hundreds of others associated for some time with the college but not graduating, have received high ideals from it which have extended Christian influence all over Turkey. Great loyalty was manifest at this anniversary among the alumni, several thousand dollars being pledged by individuals for scholarships and college equipment. During the meetings a review of the college work showed even more than had been realized, what a powerful agent the institution has been in laying the foundations of Christian education in eastern Turkey. A new industrial department has lately been added with an endowment of \$7,000 from Mr. Rockefeller. A plan is also on foot for the founding of a hospital in connection with the college, which shall serve the public as well, as a memorial to Mrs. Annie Tracy Riggs, the lamented wife of President Riggs.

A Judicious Investment

The efficiency of the Congregational Church Building Society was shown by one item disposed of at the last meeting of the board of trustees. A church in western Pennsylvania which had been aided by this society, after some years found it necessary to disband as the result of changed conditions. This threw the financing of the church affairs upon the Building Society. It took the title to the property; after careful work sold the church for \$23,000, which was regarded as an exceptionally good sale. After paying the bills of the church and the expenses of transfer, the amount of the Church Building Society claim was \$8,836, which included aid from the treasury of the society, special donations by friends of the church in that region which were covered by the mortgage, the interest and expenses, leaving as the equity \$14,164 as a special fund, which the council called to advise upon disbanding the church advised should be disbursed "for the promotion of Congregationalism in western Pennsylvania."

After conference with leading men of that region, with Rev. C. A. Jones, the home missionary superintendent, and with Dr. C. L. Kloss of Central Church, Philadelphia, state secretary of the Building Society, this sum has been apportioned among the churches of western Pennsylvania as advised by the council, including one Swedish church, in such a way as to equip these churches for a strong

and successful work. Thus not merely was the aid voted by the Building Society saved, but also the special donations by interested Congregationalists of that region, and the increased equity in the value of the church property itself.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Dec. 18, 10.30 A. M. Subject, The Encouraging Signs of the Times in Religious Work; speaker, Dr. A. Z. Conrad.
WOMAN'S BOARD OF MISSIONS PRAYER MEETING, Pilgrim Hall, 11 A. M., every Friday.
SATURDAY BIBLE CLASS, Park Street Church, every Saturday, 2.30 P. M. Dr. W. T. McElveen, leader.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BOYD—In Bloomfield, N. J., Dec. 2, the widow of Rev. Philip Steele Boyd, formerly pastor at Amesbury and Granby, Mass.

COBURN—In Boston, Dec. 10, Helen G., widow of George W. Coburn.

LATHROP—In Dover, N. H., Dec. 6, Mrs. Elisabeth Smyth Babcock (Mathews) Lathrop, wife of M. O. Lathrop M. D., and mother of Rev. S. S. Mathews, D. D., aged 88 yrs.

SMITH—In Hutchinson, Kan., Dec. 5, of paralysis, after a long illness, Rev. William B. Smith, aged 63 yrs. A graduate of Ohio University, 1849, he served in the 19th Ohio Infantry during the Civil War. He was ordained in 18 8 and has held pastorates in Partridge, Udaal and other Kansas towns.

WELLS—In Conway Center, N. H., Nov. 19, Helen M., wife of Joseph D. Wells, aged 65 yrs. An earnest Christian, a devoted wife and mother, has gone home to her reward. She being dead yet speaketh.

L. F. GURNEY

Lysander F. Gurney, a lifelong business man of Brockton, Mass., and a member of the First Congregational Church for many years, passed away on Nov. 20 at his home on Green Street, aged sixty-two years. His pastor, Rev. Alan Hudson, said in part at the funeral:

"Our friend had long ago learned the beauty of living the simple life. He was a quiet, unassuming gentleman, making no claims for himself, and so winning the esteem of all who knew him. As a husband, father, friend and citizen he has left behind him an influence that will live. The real guiding star of his life was his genuine Christian faith, and his gentle Christian manhood will linger in memory as the fragrance of crushed flowers, years after they have lived and bloomed. Good-by, dear friend, till the night has gone, and the shadows flee away, and we meet again where love and friendship broken now will then begin anew."

MR. CHARLES F. BUSH

On the evening of Thanksgiving Day the earthly life of one who had endeared himself to many was ended. Mr. Charles F. Bush of Linc. in was one who was singularly true and devoted in all the varied relations of life. Few have come to the atmosphere of his home without realizing the almost ideal conditions of his family life. To wife and children he was the loved companion and intimate. To friends, also, he was warmly responsive, earning thereby the friendships he so greatly valued. Although a roughly intellectual in his tastes, the finger of duty seemed in his young manhood to point towards a business life, and his daily associates can testify to the integrity and fidelity of all his business career.

Concerning his deeper and spiritual life, there are

many who will remember the reverent attitude of mind with which he approached those things which reach into the unseen. While sometimes a little critical of purely conventional lines of thought, he was ever loyal to all the great truths of the gospel. Though full of brightness and good cheer, he had at the same time what may be called an essentially devout spirit. Whether in correspondence with his sons in college, in quiet talks with his friends, or in the conduct of a neighborhood prayer meeting, the thoughtfulness of the man would be felt.

To the end he rang true to the Master he loved and so faithfully desired to serve.

M. B. M.

MRS. LUCY A. WALLINGFORD

passed to her heavenly reward Nov. 20. She was born in Raymond, N. H. On Sept. 25, 1849, she married in Lowell, Mass., Lyman J. Wallingford, who afterwards held the office of deacon sixteen years in the Eliot Church in Lowell, and was for eight years the superintendent in the Sunday school of the same church. He died in Lowell Oct. 15, 1884, having been a member of the Eliot Church thirty-three years. She was a member of the same church over fifty years. They both joined it in April, 1861. He was born in St. Paul, P. Q., April 8, 1825. Their married life of thirty-eight years was very happy. One child was born to them, L. Adelaide, who has been a prominent worker and helper for many years in the Highland Congregational Church in Lowell.

Mrs. Wallingford was esteemed and loved by all who knew her. She had a superior mind, was fond of good books, and was very devout and spiritual in her nature. On account of deafness during her last years, she could not enjoy the society of her earthly friends so much as she desired; but she did enjoy heart and soul communion with God and with the loved and lost who had gone before. Heaven is richer by the addition of so pure and noble a spirit. One of the sentences found in her diary is, "How sweet it is to know that God loves us and cares for us, not because we are worthy, but because we are his children."

J. M. G.

Scrofula

Makes its presence known by many signs,—glandular tumors, bunches in the neck, cutaneous eruptions, inflamed eyelids, sore ears, catarrh and wasting diseases.

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Effects permanent cures.

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CHRISTMAS TABLES



The price in Mahogany, inlaid, is \$24.00.

Mahogany Toilet Table, oval mirror, wide drawer, French legs....\$16.00

Tea Table, round top, curved legs, shelf with curved supports, mahogany, \$13.50

Dexter Table, eight legs, folding top, weathered oak.....\$15.50

Work Table, mahogany, square top, two drop leaves, two drawers, fluted legs.....\$12.00

Came Table, reversible top, cloth covered one side, shelf, claw feet....\$17.50

English Breakfast Table, two drop leaves, weathered oak.....\$6.00

CHRISTMAS CATALOGUE MAILED ON REQUEST

A LOVELY COMPLEXION
New York Lady Proves That Every Woman
May Have It by Using
Cuticura Soap.

Mrs. R. Reichenberg, wife of the well-known jeweler of 146 Fulton Street, New York, says: "I had a friend who was justly proud of her complexion. When asked what gave her such a brilliant and ovely complexion, she replied, 'A healthy woman can be sure of a fine skin if she will do as I do, use plenty of Cuticura Soap and water.' She insisted that I follow her example, which I did with speedy conviction. I find that Cuticura Soap keeps the skin soft, white and clear, and prevents redness and roughness."

[Adv.]

Church and Ministerial Record

Calls

BARKER, PERCIVAL H., Manson, Io., to Garfield Park Ch., Chicago, Ill. Accepts.

BELDIN, ORIN N., Mulliken, Mich., to Grand Junction. Accepts, and is at work.

BUSS, WM. H., New England Ch., Aurora, Ill., accepts recall to Fremont, Neb., where he was formerly pastor for eleven years, and will begin work Jan. 1. The business men of Fremont second the call of the church.

DRAKIN, SAM'L., to remain another year at Cowles, Neb.

DERRICK, THOS. H., Ashtabula, O., to Onarga, Ill. Declines.

EGERTON, THOS. R., Pendleton, Ore., to Livingston, Mont. Accepts.

FISHER, CHAS. F., Deep River, Ct., to Clinton, Io. Accepts.

FISHER, OREN D., Wolfboro, N. H., to West End Ch., Bridgeport, Ct. Accepts.

HATCH, GEO. B., Three Oaks, Mich., declines call to Ware, Mass.

HEATHER, AUDLEY J., to continue for another year as pastor at Wahoo, Neb.

HERBERT, EREN, Thayer, Mo., to Woodburn, Ill. Accepts.

IRRLAND, WM. F., W. Groton, N. Y., to Gaines, also to Gasport. Accepts the latter.

KUHL, EDW. P., People's Ch., Brainerd, Minn., to become general missionary for northern Idaho. Accepts.

LYMAN, JOS. B., Brownington and Barton Landing, Vt., to Pittsfield, N. H. Accepts.

MACCALLUM, HUGH, Derby, Ct., to Walpole, Mass. Accepts.

MARSLAND, JOHN, Franklin, N. Y., to become asst. pastor of Tompkins Ave. Ch., Brooklyn.

MERRIAM, FRANK N., Turners Falls, Mass., to Princeton.

MILLER, ELISHA W., Udall, Kan., to Wakefield. Accepts.

Continued on page 920.

5% Compounded

Assets
\$1,750,000
Surplus and Profits
\$150,000



for ten years or more, is greater than 6% simple. Interest on mortgages, bonds and most other investments, is never compounded. Our loans are made to home buyers who pay us interest and part of principal each month, which is in turn reinvested. We are able to pay 5% per year on savings accounts. Earnings reckoned for every day your money is with us. Compounded semi-annually, or remitted by check if preferred. Etab. 12 years. Under New York Banking Dep. supervision. Particulars and endorsements of prominent clergymen, business and professional men on request.

Industrial Savings and Loan Co.
12 Times Bldg., Broadway, New York

Shepard Norwell Co.

Holiday Sale of Rich and Elegant Furs

NEVER before has Fashion made such demands for luxurious Furs as at the present season, notwithstanding the scarcity of the finer pelts and consequent high prices. Our stock embraces all the newest and most fashionable styles and models. "Quality" is our motto in the Fur section, as well as in all other departments, and it is with confidence that we suggest an inspection of these goods before deciding upon that gift to mother, wife, sister or sweetheart.

XXXX Quality Leipzig Dyed Persian Lamb Coats, blouse or reefer styles, large collars, revers, and cuffs; prices range from..... **160.00 to 275.00**

XXXX Persian Lamb Coats Leipzig dyed, large shawl collars of two stripe natural mink or chinchilla; from..... **200.00 to 350.00**

Mink Dyed Squirrel Blouse Jackets, latest styles, trimmed with silk braid and buttons; from..... **62.50 to 150.00**

Natural Gray Siberian Squirrel Coats, in Eton, blouse and box effects, best quality, rich and handsome in color; from..... **62.50 to 200.00**

Extra fine quality Neaseal Coats, 30 inches long, perfect fitting garments, in the leading staple styles, at..... **62.50**

Best Electric Seal Coats, 24 inches long, in new reefer styles, lined throughout with Skinner's satin lining, at..... **27.50**

English Melton Cloth Coats, lined throughout with Siberian gray squirrel, river mink or blended marmot, extra large shawl collars of natural or blended mink, showing two or three distinct stripes, at..... **150.00**

Imported Broadcloth Coats, in blue, green, black and brown, ultrafashionable models, semi fitted or box back, 50 inches long, lined throughout with best quality German squirrel, Locke linings, large shawl collars and cuffs of Jap. mink, silver beaver, Alaska sable and Persian lamb, at..... **87.50**

Fine French Broadcloth Coats, lined with all gray squirrel Locke linings, whole skin Persian lamb or two-stripe Jap. mink shawl collars, at..... **69.00**

Excellent values in French Broadcloth Coats, colors black, blue, brown, red and tan; German squirrel Locke linings, choice of collars, Persian lamb, natural or blended squirrel, at..... **40.00**

Our Special Coats, good quality of Broadcloth, lined with gray and white squirrel, trimmed with silk, frog fastenings; excellent collars of Persian lamb, natural gray or blended squirrel, at..... **25.00**

Chinchilla Sets, large pelerine and shawl effects, good quality and color, chinchilla ball drop trimmings, 12 skin pillow muffs to match. Per set..... **200.00**

Handsome Chinchilla Throw Scarfs, bat end style, 8 skin chinchilla muffs to match, at..... **50.00**

Royal Ermine Long Throw Scarfs, with fashionable claw end style, large granny muffs, at..... **162.50**

Stunning effects in Small Ties and dog collar styles, granny or pillow muffs to match, at..... **75.00 to 150.00**

Russian and Hudson Bay Sable Sets, from..... **150.00 to 1,000.00**

Model Sets, in natural eastern mink, large shawl pelerine style, trimmed all around with 65 natural tails, extra large granny muff, trimmed with 10 natural tails and claws, at, per set..... **500.00**

Eastern Mink Large Pelerines, trimmed with 14 natural tails and silk ornaments, with ten-stripe granny muffs to match, at..... **195.00**

Extra fine quality blended Mink Shawl effects, four distinct stripes, finished with two heads and six tails, ten-stripe Pillow Muffs to match, per set..... **122.50**

Excellent quality Natural Mink, two-stripe double Throw Scarfs, trimmed with ten natural tails, eight-stripe Pillow Muffs to match, each..... **85.00**

Two-stripe blended Mink, Satin-Lined Throw Scarf, with new style paddle ends, extra large six-skin Bag Muff, per set..... **100.00**

Black Lynx Leipzig Dyed Throw Scarfs, beautiful glossy skins, with new style shirred lining, large silky pillow muffs to match, at..... **44.50**

Blue Fox Throw Scarfs, 2 1/2 yards long, excellent quality and color, large pillow muffs, per set..... **60.00**

Alaska sable storm collars and shawl effects, trimmed with six and eight natural tails, large flat or round muffs, per set..... **39.00**

Alaska Sable Throw Scarfs, 2 yards long, trimmed six natural balls, large flat or round muffs, per set..... **30.00**

Canadian Silver Beaver, latest style broad Throw Scarfs, large granny muffs, per set..... **50.00**

Black Caracul, jaunty Ties and Throws, large bag muffs, per set..... **15.00**

Sable Squirrel Throw Scarfs, 2 yards long, stylish claw ends, with eight-stripe empire muffs to match, per set..... **33.50**

Extra values in natural gray squirrel Throw or Tie Scarfs, with good lining and workmanship, pillow and granny muffs, per set..... **9.95**

Dark Siberian Squirrel Throw or Tie, large empire or pillow muffs, sets..... **15.00, 20.00, 25.00**

We carry a complete assortment of Misses' and Children's Furs and Baby Carriage Robes—also Fur Trimmings Heads, Tails and Skins. Prices Most Reasonable.

Church and Ministerial Record

(Continued from page 919.)

NICHOLS, JESSE G., Hamilton, Mass., to S. Hadley.
 OAKLEY, JAS., Grand Meadow, Minn., to Bethel Ch.,
 San Bernardino, Cal. Accepts.
 POST, W. STANLEY, Northampton, Mass., to Lud-
 low Center. Accepts.
 SECOMBE, CHAS. H., Waterloo, Io., accepts su-
 perintendency of the Waterloo Chautauqua and
 Bible Inst.
 SMART, I. CHIPMAN, South Ch., Pittsfield, Mass.,
 to College St. Ch., Burlington, Vt.
 STROMIER, GEO. D., Little River, Kan., to Ellis.
 WHITCOMB, WM. F., Surry, N. H., to Westminster,
 Vt. Accepts.

Ordinations and Installations

CUMMINGS, ARTHUR G., o. First Ch., Middleboro,
 Mass., Nov. 22. Sermon, Prof. W. H. Ryder;
 other parts, Rev. Messrs. G. F. Kennigott, F. R.
 Shipman and S. M. Cathcart.
 HIGGINS, ROBT M., rec. p. Berlin, Wis., Dec. 4,
 at meeting of the Winnebago Association. Parts,
 Rev. Messrs. F. T. Rouse, G. E. Farnam and
 S. T. Kidder, D. D.
 KIRCHNER, A. F. C., o. Granby, Mo., Nov. 7. Ser-
 mon, Rev. H. M. McDowell; other parts, Rev.
 Messrs. H. D. Hunter, Jas. MacInnes and Dr.
 A. K. Wray.
 LILJENSTEIN, JONAS P., 4. Swedish Ch., New Lon-
 don, Ct. Sermon, Rev. S. H. Howe, D. D.; other
 parts, Rev. Messrs. L. B. Tenney, J. M. Henrik-
 sen, J. R. Danforth and Drs. Llewellyn Pratt
 and J. W. Bixler.
 MORSE, WARREN, 4. First Ch., Brewer, Me., Dec. 4.
 Sermon, Rev. H. A. Jump; other parts, Rev.
 Messrs. E. W. Lyman, C. W. Collier, C. A. Moore,
 H. W. Hulbert and J. S. Sewall, D. D.
 PORTER, GEO. E., o. Glenwood, Minn., Dec. 5.
 Sermon, Rev. Henry Holmes; other parts, Rev.
 Messrs. F. H. Oehler, W. C. A. Waller, E. N. Bud-
 dock, E. L. Heermance and Dr. Geo. R. Merrill.
 ROBARACK, ALBERT E., Yale Sem., o. asst. pastor
 Central Ch., Providence, R. I., Nov. 22. Sermon,
 Dr. F. K. Sanders; other parts, Rev. Messrs. J. E.
 McConnell, F. J. Goodwin and A. E. Krom.
 SEALEY, H. JEPHIA, o. Republic, Mo., Dec. 4.
 Sermon, Rev. J. E. Kirby; other parts, Rev.
 H. P. Douglass, Jas. MacInnes, H. Stein, A. F. C.
 Kirchner and I. T. Hull.
 VAUTHIER, LEON P. F., o. First Ch., Haverhill,
 Mass., Dec. 5. Sermon, Rev. Calvin M. Clark;
 other parts, Rev. Messrs. G. L. Gleason, F. E.
 Emrich, B. W. Dunbar, C. L. Charron, G. H. Hub-
 bard and S. P. Rondeau.

Resignations

BAILEY, GEO. H., Ferrisburg, Vt., to take effect
 March 1, 1906, after five years' service.



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 and Hardware dealers and
 dealers in gents' fine toilet
 articles.

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 booklet, or write us.
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**Gillette Safety
Razor**

EVANS, DAVID H., North Hampton, N. H., to take
 effect April 1, 1906.
 GORDON, G. ANDREW, Southbridge, Mass., to take
 effect June 10, 1906.
 HERBERT, EREN, Thayer, Mo.
 LEMOINE, CHAS., First Ch., Mansfield, O., to take
 effect Feb. 1, 1906, after five years' service.
 MACCALLUM, HUGH, Derby, Ct.
 MARSH, FRANCIS J., from the Congregational Sun-
 day School and Publishing Society, after nearly
 thirteen years of service, to take effect Dec. 31.
 He will reside at Leominster, Mass., devoting
 himself to the care of his invalid mother.
 MILLER, ELISHA W., Udall, Kan.
 SECOMBE, CHAS. H., Waterloo, Io.
 WHITE, CHAS. A., Princeton, Mass., after 17 years'
 service.

Dismissions

FULTON, ALBERT C., Kennebunk, Me., Nov. 28,
 after more than five years' service.

Stated Supplies

HOLMAN, DAVID A., Freeport, Mich., at Mulliken.
 STURTEVANT, J. M., Chicago, Ill., at Ottawa.

Personals

BAIRD, LUCIUS O., at the last communion before he
 left Ottawa, Ill., for St. Mary's Ch., Omaha, Neb.,
 received 63 persons to the church. A farewell
 service in Ottawa was attended by Catholics, Jews
 and citizens of all denominations. The officers of
 the Ottawa church gave a generous purse of gold
 to their departing pastor, while another purse of
 gold coins was given Mrs. Baird by the ladies.

CLAYTON, THOS., formerly of First Ch., Allegheny,
 Pa., has become a Unitarian, and recently gave
 the reasons for his change of faith in a public ad-
 dress in Allegheny.

DAVIDSON, JOHN N., on leaving Dousman, Wis., for
 his new field in Dartford, was presented with \$25.
 At Dartford the new manse is completed, at a cost
 of \$2,200, including the lot. Victor F. Lawson of
 the *Chicago Daily News*, whose summer home is
 at Dartford, gave \$200 of this amount.

DICKINSON, CHAS. H., recently of Fargo, N. D.,
 is residing in Oberlin, O. He is available for pul-
 pit supply and continues to write editorially for
 the *Fargo Forum* and is doing other literary work.
 DICKINSON, SELDEN C., Eaton, Col., is the recipi-
 ent of a fine bicycle, the gift of his former church
 in Ohio which he left nearly four years ago. This
 gift shows that resignations and dismissing coun-
 cils do not always sever all the relations of pastor
 and people. As an expression of sympathy in the
 time of severe illness of Mrs. Dickinson, the Eaton
 congregation gave to the pastor and wife a present
 of \$125.

GOODRICH, LINCOLN B., and wife, at a reception
 tendered them in Marlboro, Mass., prior to their
 departure for their new field in Taunton were
 given a fine set of silver.

MCGOWN, ALFRED J., and wife, at a reception
 tendered them in Amherst, N. H., prior to their
 departure for South Britain, Ct., were given \$200
 in bank notes.

PHILLIPS, GEO. W., recently resigned at Rutland,
 Vt., has yielded to the request of his people that
 he remain with them until July 1, 1906.

Suggestive Features

ALBION, NEB., Rev. A. C. Townsend. Old Folks'
 Sunday. Carriages provided for the aged, special
 music and sermons on The Evergreen Life and
 A Youth's Quest of Immortal Youth.

BRATTLEBORO, VT.—Two classes in Sloyd—a whitt-
 ling class for younger boys, another with car-
 penters' tools for boys about fifteen—in charge of
 L. A. Whitney and Rev. H. R. Miles.

CAMBRIDGE, MASS., *Pilgrim*, Rev. W. H. Spence.
 Ever since the pastorate of Dr. Leavitt the Sunday
 evening session has been of the nature of a church
 family gathering, held in the vestry. The experi-
 ment of holding the first evening service in each
 month in the auditorium has served to draw in
 many strangers, to the surprise and delight of the
 members.

CASTANA, Io.—Choir organized to sing at C. E.
 meetings.

CONWAY, MASS., Rev. J. T. Berry. Church calendar
 containing 365 quotations from friends of the
 church and twelve local views, for sale at fair.

GLENWOOD, Io., Rev. J. H. Skiles. Sunday morn-
 ing meeting conducted by men. Topic, Aspects
 of World-wide Missions which appeal especially
 to men.

HASTINGS, NEB.—Reception to Y. P. S. C. E. given
 by ladies of the church.

PLANTSVILLE, CT., Rev. C. B. F. Pease. Sunrise
 prayer meetings at Thanksgiving, Christmas, etc.,
 prove an increasing success. The pastor makes
 them fresh and interesting and they are largely
 attended by young people down to boys and girls,
 whose enthusiasm adds spirit to the singing and
 zest to the testimonies. The attendance Thank-
 sgiving morning was about forty.

SOMERVILLE, MASS., *Broadway*, Rev. R. W. Beers.
 Sunday evening preaching service, discontinued
 for years, resumed with attendance of 4-500,
 equaling, if not surpassing, that of the morning.
 The pastor is preaching a series of sermons to
 young people.

Continued on page 921.

McKENNEY & WATERBURY COMPANY



The most varied and
 beautiful collection
 of **ELECTRIC,
 GAS and OIL
 TABLE LAMPS**

In the country, including the new

**"AMBOY ART GLASS
 SHADE EFFECTS,"**

making most charming Holiday
 and Wedding Gifts. Prices guar-
 anteed for work of merit.

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Useful Christmas
 gifts for men are
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Neckwear of latest shapes and ma-
 terials.....50c to 4.50

Gloves of various makes, recom-
 mending our own special at only
 1.50

Lined Gloves.....2.25 to 10.00

House Coats.....10.00 to 18.00

Bath Wraps and Lounging Robes,
 6.00 to 50.00

Umbrellas.....1.00 to 10.00

American Hosiery Co.'s and

Linen Mesh Underwear

Fancy Articles in English Pigskin

Cuff Buttons, Scarf Pins

etc., etc.

N. B.—As an aid to Christmas Shopping in
 our store, we offer our "Merchandise Cer-
 tificates," good to the bearer for articles
 from our stock to its value as stated.

400 WASHINGTON STREET

The Congregational Way

By GEO. M. BOYNTON, D. D. Net, 75 cents.

This valuable book aims to do for the present gen-
 eration of Congregationalists what Dr. Dexter's
 Congregational Handbook did for those of twenty-
 five years ago. The prevailing usages of the
 churches are carefully described and the reasons
 therefor discriminatingly set forth. It has the in-
 dorsement of some of our ablest pastors, editors
 and administrators, who have given the author val-
 uable aid in its preparation.

The Pilgrim Press

14 Beacon St., Boston

Church and Ministerial Record

(Continued from page 920.)

WEBSTER GROVES, MO., Rev. Carl S. Jones. Roxana Kloss Library on missions and kindred subjects, numbering 160 volumes.

WEST SPRINGFIELD, MASS., *Mittineague*, Rev. A. M. Spangler. Indian social held by missionary societies in connection with Christmas box to be sent to Indian boys at Santee agency.

WORCESTER, MASS., *Adams Square*, Rev. P. H. Epler. Monthly meeting inaugurated by men's union to discuss current problems of government, labor, business, etc. Clubrooms for young men and boys in old parsonage barn.

Suggestive Methods

MONTAGUE, MASS., Rev. E. C. Hayes. Hymns of Worship and Service adopted and procured. Sixty-three copies have been purchased by individuals. The C. E. Society bought seven for the use of strangers, and the Junior C. E. presented the choir with ten. The old books had been in use about thirty years. For the Christmas Sunday school concert it is planned to have familiar Christmas hymns sung by the school; the complete story of the birth of Christ, arranged by the pastor from the Gospels, given by the school. Some good reader is to render the narrative parts, and quotations are to be learned and given promptly at the proper time by pupils. There will also be selections by the choir and recitations by the children.

Material Gain

BRIDGEPORT, CT., *Beach Rock*, Rev. H. C. Woodruff. Chapel and kitchen cleaned and redecorated; settees replaced with chairs, gas and city water introduced. Cost, about \$370.

DUDLEY, MASS., Rev. F. D. Thayer. Handsome new carpet for auditorium in Conant Memorial Ch., gift of Mrs. Mary E. Conant, Pawtucket, R. I., a former member, and widow of Ezekiah Conant, donor of edifice.

GUILFORD, VT.—Church incorporated for purpose of buying parsonage for a resident pastor.

HANOVER, MASS., *Second*, Rev. James Lade. Church building shingled and painted, inside blinds furnished; vestry calcimined and painted; new window shades.

HOLDREGE, NEB., Rev. J. F. Lansborough. Proceeds of bazar, \$250, to be devoted to parsonage in process of erection.

KENNEBUNK, ME., Rev. A. C. Fulton. Vestry enlarged, making primary room, with large bay window and larger room for library; steel ceiling and new furnace.

PAWTUCKET, R. I., *Smithfield Ave.*—Corner stone of new building laid Dec. 2, Masonic ritual being used.

SAGINAW, MICH., *First*, Rev. N. S. Bradley. House of worship renovated, decorated, newly carpeted and lighted with electricity, at cost of about \$2 500 paid promptly.

URTON, MASS., Rev. E. W. Eldredge. Old gallery, 15 ft. wide, to be converted into two large rooms, to be used during the week by new young men's club of 25 members, as gymnasium and reading-room and on Sunday for the church kindergarten. Seats have been removed, floor leveled, arches closed with boards, and rooms will be furnished with tables and pictures.

WALLA WALLA, WN., *First*, Rev. Austin Rice. Final payment of \$600 made to Church Building Society, leaving house of worship free of debt.

WESTPORT, CT., Rev. W. P. Landers. Parsonage improved. This is the ancestral home of Morris K. Jesup, who gave \$500 toward its renovation. Floating debt canceled by joint cordial gifts of the people and Mr. Jesup. Sunday evening service resumed; plan for systematic parish visitation entered upon by Y. P. S. C. E.

Bequests and Other Gifts

LEVERETT, MASS., Rev. Richard Scoles. From Mrs. George E. Fisher of North Amherst, widow of former pastor, \$200.

NEW BEDFORD, MASS., *North*, Rev. F. E. Ramsdell. By will of the late Samuel Ivers, twenty-four public bequests, including these: To trustees of North Ch., \$3,000, for church and Sunday school; Ladies' City Mission, \$1,000; Ladies' Benevolent Society of North Ch., A. M. A., A. B. C. F. M., C. H. M. S., \$250 each.

TERRYVILLE, CT., Rev. S. E. Evans. Gift of \$5,000 from Miss Ella Gaylord of Chicopee, Mass., in memory of her mother, to be known as the Weltha Graves Gaylord Fund, income only to be used for current expenses.

Local Revival Interest

EAST CHARLESTON, VT., Rev. L. A. Wilson (pastor also at Morgan). Revival interest has been gradually deepening in the midweek prayer meeting, which for the last six months has averaged in attendance nearly half of the Sunday morning congregation. This spirit culminated in a series of special meetings, neighboring pastors assisting, in which there were over fifty converts, every one of whom joined in the church organization which followed.

SAUGATUCK, MICH.—After two weeks of preparatory services held by the pastor, Rev. J. E. Tedford, Rev. A. E. Prior of Geneva, O., came and preached every night except Saturday for four weeks. Through these efforts the church was aroused to a new realization of its mission and more than forty persons accepted Christ.

SEVERY, KAN., Rev. J. E. Everett. An effective series of evangelistic meetings has been held by Rev. Arthur Metcalf, pastor at Independence, Kan.

UXBRIDGE, MASS.—Three weeks' union meetings held by Taft Memorial, North Uxbridge and Uxbridge churches, under Evangelist Wm. J. Cozens. Seventy conversions reported. Mr. Cozens went next to Franklin, Mass.

WALLA WALLA, WN., *First*, and *Olivet Chapel*, Rev. Austin Rice. Three weeks' services conducted by Rev. Frank A. Miller, the "singing evangelist" of Elgin, Ill. Results: quickened church conscience, increased prayer meeting attendance, awakened interest in Sunday school and Endeavor Society, several conversions and accessions. Mr. Miller will work in Spokane and in other Washington and Oregon churches.

Union or Fellowship Movements

ATHOL, MASS.—Seven local Protestant churches held union service on Thanksgiving eve.

GROVELAND, MASS.—Ladies' Circle of M. E. church entertained Ladies' Aid of Congregational church.

RANDOLPH, VT.—Local Congregational and Christian churches which recently voted to unite have become incorporated as Bethany Ch.

STRATFORD, CT., Dr. E. N. Packard. Fellowship meeting, with addresses on Interdenominational Fellowship, its basis and expression, by Baptist, Methodist, Presbyterian and Congregational clergymen of Bridgeport, Stratford, Milford and Trumbull, Ct., and Mr. Don O. Shelton of New York.

WEST BROOKFIELD, MASS.—Congregationalists and Methodists unite in cottage prayer meeting and church service.

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Facts—Logic—New Light—Hope

The Saloon Problem and Social Reform

BY PROF. JOHN MARSHALL BARKER, Ph.D.,
Professor of Sociology, Boston University.

THIS is the one book on the liquor evil that must find its way into the library of every temperance worker, every pastor, every political reformer, every school-teacher in the land. Professor Barker has made the most of his subject. The facts stated are profuse, authentic, and astounding. The style of their presentation is scholarly and delightful. There is material for a sermon on every page. The subject is treated in separate chapters from the Economic, the Social, the Political, and the Criminal aspects. There are other chapters devoted respectively to the "Federated Movement of Moral Forces," "A Medium for United Action," "The Formation of Public Sentiment," "Essential Factors in Legislative Action," "Law Enforcement Made Effective," "The Coordinating Power in Leadership," "Substitutes for the Saloon," and "Signs of Promise."

The book displays wide knowledge, practical common sense, and a hopeful spirit.—*The Christian Advocate* (N. Y.).

"The Saloon Problem and Social Reform" is a reasonable, intelligible, and earnest presentation of a line of action which should enlist wide support.—*The Congregationalist*.

I have read "The Saloon Problem and Social Reform." It is an excellent work, containing most valuable facts, and the book should be in the hands of every advocate of temperance reform and of every student of sociology.—CARROLL D. WRIGHT, *President of Clark College*.

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Our Readers' Forum

Representation in the Federal Council

In the issue of Dec. 2, speaking of the organization of the Federal Council, *The Congregationalist* said:

The New York Conference, influenced by the urgent speech of Dr. Ward, who argued that the Federal Council should be federated from the top, and not from the bottom, has decided upon official representation of various denominations, instead of a combination of local councils that may differ widely in their local constituents.

This is an error. The first draft of the Plan of Federation, as I drew it, and as I urged it upon the committee, provided that the majority of the Federal Council should be elected by local councils, as all are in the Free Church Council of England and Wales. I believed that it was upon such representatives, nearest to the people, and best understanding the needs and difficulties, that we should have to depend for both direction and money. But I also believed that in our less populous country, over great sections of which local councils cannot for a long time be effective, it was necessary that the national churches should be also officially represented, so that there should be a double system of representation, one by the national organizations of the churches, and the other by local councils.

But in this I was so far overruled in the committee that I felt obliged, as did others on the committee who strongly agreed with me, to yield the point for the present; but we insisted that it should be left to the Federal Council when organized to decide whether, or not, local councils should be represented. I still believe they ought to be; and this will be the principal question calling for immediate discussion, as it was the only question in which there was any serious difference in the committee.

New York. WILLIAM HAYES WARD.

A Poor Occupation

AN EVANGELIST'S CRITICISM OF MINISTERS

To criticize evangelists is a poor occupation for men called to the high and holy office of the ministry. It is significant, however, that most of these critics have neither the evangelistic gifts nor the evangelistic spirit.

In recent communications, in these columns about the work of Torrey and Alexander, it is implied that it will not endure the right kind of investigation.

It has been my privilege to talk with those who have been conversant with their methods and with the results of their labors. From such I learn that their mission will bear the closest scrutiny if looked at from a spiritual point of view.

Every effort of such magnitude will naturally have some features that would not be enjoyed alike by all; but these are incidental to the main purpose and ought not to be so emphasized as to militate against the beneficent and far-reaching results of such campaigns. A traveler in a railway car can keep his eye on the smut-spot which the locomotive makes on the window glass, and lose the beauty of the landscape.

If the methods of these men cannot be indorsed by the cultured clergymen, who are advocates of educational regeneration, were it not better to refrain from criticism "and let them alone"? "For if this work be of men it will be overthrown; but if it is of God ye will not be able to overthrow them; lest haply ye be found even to be fighting against God." S. M. SAYFORD.

Thank You

I want to say what pleasure it always is to receive the copy of *The Congregationalist* and to have it always on time. We receive it on

Saturday without fail, and appreciate the appearance, spirit and matter of the paper each issue. Please remember this sometime when some one is making a "kick" of some kind, as perhaps happens about even so good a paper as *The Congregationalist*, for human nature is a wonderful thing to fuss!

Monticello, Io.

M. A. B.

Wants Federation Now

Some of us would have liked to see emerge from the recent New York meetings some practical plans looking forward to near federation. We are a long way behind England and it seems hardly possible that so much could have been accomplished there in the last ten years. An English friend has just furnished me much interesting information with regard to the practical working of federation in his city. He writes: "The council meets every two or three months for tea and conference, followed by a public meeting with some good speaker. We also have united missions (evangelistic services, etc.) from time to time, and devotional services, exchanges of pulpits, etc. We know each other thoroughly now. For this winter we have monthly services in the village churches with public meetings in the evening; four anti-secularist lectures by a noted speaker and many other arrangements. We have stopped all denominational overlapping in town and village, which is a great thing in itself. No denomination would now build a new church without consulting the council. Just now we are in the thick of a controversy with the local Publicans Association (brewers and saloon-keepers) and got rid of two of their men on the city council last week. It is a grand work and a big one."

Undoubtedly the necessity for common resistance to the new Education Act had much to do with the bringing of the denominations together in England. But do we need to wait until 1908 before the next move, not having any assurance that the conference of that year will be able to accomplish anything very definite? Here is a suggestion, to be taken for what it is worth, that the Ministerial Associations of our body at their next meeting each call for a local conference of other ministerial bodies in their vicinity to discuss plans for a local federation. Even if the outcome be only a yearly gathering of all the churches with exchange of pulpits and other felicitities it would be a notable achievement in that it would be the beginning of a movement that might, later, reach larger proportions.

IN UNION—STRENGTH.

In giving forgiveness God gives himself.—George Adam Smith.

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Massachusetts Pastors in the Role of Evangelists

The following engagements have been made, through the office of the Board of Pastoral Supply, in behalf of the State Evangelistic Committee and in conformity with the plan whereby one pastor assists another. Some of these men have already rendered their service and others will in the course of the next three months:

Rev. James Alexander at Rollstone Church, Fitchburg.
 Rev. Edwin H. Byington at South Hadley Falls.
 Rev. Samuel M. Cathcart at Mansfield.
 Rev. William T. McElveen at Maple Street Church, Danvers.
 Rev. Edward M. Noyes at Union Church, South Weymouth.
 Rev. Arthur B. Peebles, at Ashburnham.
 Rev. Ellsworth W. Phillips at Ashburnham.
 Rev. Albert F. Pierce at Sharon.
 Rev. Edward A. Reed at Haydenville.
 Rev. William E. Strong at Granby.
 Rev. F. A. Warfield at Saugus.
 Rev. Benjamin A. Willmott at Marshfield.

Correspondence is being carried on with respect to other engagements. It is the wish of the committee, as indicated in its circular, that all engagements with the pastors whose names are given upon the list sent out by them should be made through the channel above indicated, in order to avoid confusion.

Our Prayer Meeting Topics for 1906

Jan. 7-13. Week of Prayer Topics.

THE WORK OF THE HOLY SPIRIT

Jan. 14-20. Jesus and the Holy Spirit.
 Jan. 21-27. The Holy Spirit in the Church.
 Jan. 28-Feb. 3. How Shall We Make Ready for the Holy Spirit.
 Feb. 4-10. For What Does the Holy Spirit Need us?

Feb. 11-17. The Fruits of the Spirit.
 Feb. 18-24. The Spirit-Filled Life.

JESUS IN HUMAN RELATIONS

Feb. 25-March 3. Jesus as a Son.
 March 4-10. Jesus as the Head of a Family.
 March 11-17. Jesus as a Friend.
 March 18-24. Jesus as a Neighbor.
 March 25-31. Jesus as a Citizen.

FOR HOLY WEEK

April 1-7. The Crucified Lord.

FOR EASTER WEEK

April 8-14. The Christ of Today.

THE PROBLEMS OF CHRIST'S CHURCH

April 15-21. What is the Church For?
 April 22-28. Deepening the Spiritual Life.
 April 29-May 5. The Training of Children.
 May 6-12. The Church and Social Reforms.
 May 13-19. The Problem of Fellowship.
 May 20-26. The Problem of Enthusiasm.
 May 27-June 2. Power by Intercession.

PROBLEMS OF LIFE

June 3-9. What Are Life's Deepest Things?
 June 10-16. Is the Sermon on the Mount Practicable.

June 17-23. Why is so Much Evil Permitted?
 June 24-30. How Much of My Time and Strength Has My Neighbor a Right To?
 July 1-7. How to Give Reality to My Christian Faith.
 July 8-14. The Balance between the Life That Is and the Life That Is to Be.
 July 15-21. How Can My Life Draw Men to Christ?
 July 22-28. How to be Joyful in Trouble.

THE ART OF FINDING GOD

July 29-Aug. 4. In Nature.
 Aug. 5-11. In Conscience.
 Aug. 12-18. In Other Men.
 Aug. 19-25. Through the Bible.
 Aug. 26-Sept. 1. In the Unfoldings of History.
 Sept. 2-8. In Experience with Christ.

THE WITNESSING QUALITIES

Sept. 9-15. The Witness of Considerate Love.
 Sept. 16-22. The Witness of Cheerfulness.
 Sept. 23-29. The Witness of a Fruitful Humility.
 Sept. 30-Oct. 6. The Witness of a Patient Hope.
 Oct. 7-13. The Witness of Joy.

LESSONS FROM THE LIFE OF CHRIST

Oct. 14-20. Christ's Law of Proportion.
 Oct. 21-27. Christ and Nicodemus.
 Oct. 28-Nov. 3. Christ's Miracles by the Sea.
 Nov. 4-10. Christ in His Own City.
 Nov. 11-17. Christ on the Mountain and in the Valley.
 Nov. 18-24. Christ and the Sabbath.

THE FRIENDSHIP OF THE MASTER

Nov. 25-Dec. 1. Learning to Know Christ.
 Dec. 2-8. Working with Christ.
 Dec. 9-15. Suffering with Christ.
 Dec. 16-22. Rejoicing in Christ's Will.
 Dec. 23-29. Leading Others to Christ.
 Dec. 30-Jan. 5, 1907. Comradeship with Christ.

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In and Around Boston

A Minister's By-Product

Rev. Herbert W. Gleason, formerly of Minneapolis, who of late years has been pursuing business lines in this city, has spent the last five summers in the Canadian Rockies and the Selkirks, and has not only collected a large and varied assortment of photographs, but has done valuable exploring work geographically, botanically and otherwise. One evening last week he entertained a large audience in the chapel of Central Church with a lecture illustrated with many stereopticon views of mountain tops and tarns and valleys, and with exquisite pictures of plants and flowers, some rare and others hitherto unknown. Another evening the same week he entertained the Boston Mycological Club with views of mountain flora and vegetable life, including a number of species of the mushroom which experts pronounce distinctly new, some of them remarkable products of glacial regions. Many of Mr. Gleason's pictures are being reproduced in books, and he is making through them contributions to literature of permanent value.

Prominent Themes in the City Pulpits

The city election probably furnished more subjects for sermons in Boston last Sunday than any other matter, and as it was generally felt that the city's honor was at stake, the preaching was emphatic and earnest, and it seemed unfortunate that the snowstorm kept the majority of churchgoers at home. It was generally assumed that the choice of honest Christians for mayor was Mr. Frothingham, but special exhortations were directed to stay-at-homes to do their duty and vote.

Next to the election the centenary of William Lloyd Garrison claimed attention, and received it especially in Unitarian and Negro churches. The outdoor services at the Garrison Statue on Commonwealth Avenue were much interfered with by the high wind and the snow and drizzle, yet quite a company of colored children and members of various or-

THE "COFFEE HEART"

It is as Dangerous as the Tobacco or Whisky Heart.

"Coffee heart" is common to many coffee users and is liable to send the owner to his or her long home if the drug is persisted in. You can run 30 or 40 yards and find out if your heart is troubled. A lady who was once a victim of the "coffee heart" writes from Oregon:

"I have been a habitual user of coffee all my life and have suffered very much in recent years from ailments which I became satisfied were directly due to the poison in the beverage, such as torpid liver and indigestion, which in turn made my complexion blotchy and muddy.

"Then my heart became affected. It would beat most rapidly just after I drank my coffee, and go below normal as the coffee effect wore off. Sometimes my pulse would go as high as 137 beats to the minute. My family were greatly alarmed at my condition and at last mother persuaded me to begin the use of Postum Food Coffee.

"I gave up the old coffee entirely and absolutely, and made Postum my sole table beverage. This was 6 months ago, and all my ills, the indigestion, inactive liver and rickety heart action, have passed away, and my complexion has become clear and natural. The improvement set in very soon after I made the change, just as soon as the coffee poison had time to work out of my system.

"My husband has also been greatly benefited by the use of Postum and we find that a simple breakfast with Postum is as satisfying and more strengthening than the old heavier meal we used to have with the other kind of coffee." Name given by Postum Co., Battle Creek, Mich.

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ganizations marched through the slushy streets and sang the Battle Hymn of the Republic and tried to listen to the eloquent speakers. At the different churches, a son and a daughter of Mr. Garrison took part and a number of members of the family attended services.

Several Unitarian preachers read the circular letter of Messrs. E. E. Hale, J. D. Long and S. A. Elliot concerning the refusal of the Conference on Federation to admit them as delegates, and some made this the theme of sermons, congratulating their people on their liberality and regretting that truth is making so little progress in "orthodox" churches. Other preachers, among them Rev. C. G. Ames of the Church of the Disciples, Rev. H. N. Brown of King's Chapel, Prof. W. W. Fenn at First Church, Rev. George Batchelder at Arlington Street and Rev. William H. Lyon, Brookline, wisely made no public allusion to the letter.

Generally the list of topics of Sunday sermons announced in the Saturday evening papers were worthy and weighty subjects, a marked improvement over the lists of five or six years ago.

Dr. Sanders at the Superintendents' Union

The vital interest of our leading educators in Sunday school work was most happily emphasized at the December meeting of the Congregational Superintendents' Union of Greater Boston, when Dr. Frank K. Sanders, the new executive secretary of the Congregational Sunday School and Publishing Society, spoke on Sunday School Problems. The speaker's pleasing personality, broad knowledge of the subject and wide experience as former Sunday school superintendent, teacher of teachers, president of the R. E. A., and now head of the Congregational Sunday school work of this country, made his words exceptionally helpful. He approved the International Beginners' Course as a happy solution of the problem of study for the little ones. He urged the greatest freedom of electives in the adult grades and the formation of a scheme of education on scientific pedagogical principles that will cover the ages from four to eighteen years. The Sunday school outlook in the West and the rare opportunities for aggressive work there at the present time were vividly presented.

The Union unanimously re-elected Mr. E. L. Pease of the Sunday School and Publishing Society, president for the ensuing year. Only twice in the twenty-five years of its history has a president succeeded himself. Harold C. Childs was re-elected secretary.

Boston Ministers' Meeting

On the topic, the Jews in America, Alderman Bromberg of Rosindale, fresh from a strenuous political campaign, spoke briefly, attributing the success of the Jew to his undying faith in God, and the purity of his family relations. The Jew, while true to the faith of his fathers, is a good American, who desires, by raising and carefully educating his children, to do his part toward making this country the greatest, most God-fearing and God-loving one in the world. Rabbi Eichler, in a scholarly and interesting paper, cited many misconceptions as to this sorely misunderstood people. He traced their progress—from the arrival of twenty-three refugees who came to New York from South America, whence they were driven by the Spanish Inquisition, until today, when New York City alone contains 700,000 Jews—and noted their achievements in educational, financial, philanthropic and religious lines. Referring to the recent persecutions of his brethren in Russia, he rejoiced in the sympathy shown by Americans, of which Dr. Huntington's appearance in front of Grace Church, New York City, and the tolling of its bells, at the time of the late demonstration, was an expression typical of the fact that the era of misunderstanding is fast passing away.

Continued on page 925.

RAYMOND AND WHITCOMB'S TOURS

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A party will leave Boston February 1, in an Elegant Train of Vestibuled Sleeping and Dining Cars, for a Grand Tour through the Southern States and

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In and Around Boston

(Continued from page 924.)

A Visitor from Cape Breton

Rev. S. J. Willson, pastor of the only Congregational church on the Island of Cape Breton, is in this vicinity in the interest of a building enterprise to which his own people have addressed themselves vigorously, contributing out of scanty resources nearly \$2,000 of the \$3,000 needed. Mr. Willson is an earnest young Irishman who has had charge of the church for a year and has put new courage into the people. He comes with the indorsement of denominational officials in Canada and has already received generous contributions from Congregationalists in New Haven and Brooklyn. Dr. S. P. Cadman's people have been specially interested in him. He was introduced to the brethren at the Ministers' Meeting on Monday.

Sudden Death at Walnut Avenue Church

An unusually tender character was imparted to the church service at Walnut Avenue last Sunday morning, owing to the fact that one of the deacons, Mr. Edward E. Cook, a business man, fell in a fainting fit just as he was entering his pew and died before he could be carried to his home. He was active in the Sunday school and a valued helper in other departments of the church. He was a member of the Boston Congregational Club.

The Brotherhood of Man

(Y. P. S. C. E. Prayer Meeting)

BY REV. H. A. BRIDGMAN

Topic, Dec. 24-30. The Brotherhood of Man. 1 John 2: 7-11; 3: 12-15.

A babe in a manger in a distant country in a distant time, adored by his mother, wondered at by a few shepherds—a far cry it is from this scene to the vast network of missionary efforts all over the globe today, and yet the Bethlehem event was the seed, and the silent transformation of Japan, China, Africa and India, the slow Christianization of

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"I am a literary man whose nervous energy is a great part of my stock in trade, and ordinarily I have little patience with breakfast foods and the extravagant claims made of them. But I cannot withhold my acknowledgment of the debt that I owe to Grape-Nuts food.

"I discovered long ago that the very bulkiness of the ordinary diet was not calculated to give one a clear head, the power of sustained, accurate thinking. I always felt heavy and sluggish in mind as well as body after eating the ordinary meal, which diverted the blood from the brain to the digestive apparatus.

"I tried foods easy of digestion, but found them usually deficient in nutriment. I experimented with many breakfast foods and they, too, proved unsatisfactory, till I reached Grape-Nuts. And then the problem was solved.

"Grape-Nuts agreed with me perfectly from the beginning, satisfying my hunger and supplying the nutriment that so many other prepared foods lack.

"I had not been using it very long before I found that I was turning out an unusual quantity and quality of work. Continued use has demonstrated to my entire satisfaction that Grape-Nuts food contains all the elements needed by the brain and nervous system of the hard working public writer." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in package.

New York and Oklahoma, of London and Constantinople, are the fruits. All the noble missionaries at home and abroad, from John G. Paton still yearning over the new Hebrides, and Griffiths John just celebrating his jubilee in Central China, down to that frail woman who sailed yesterday for Micronesia, and that bright young college graduate who has just gone to Montana, are giving their lives to others, simply because Jesus Christ was born 1900 years ago.

Would there be any real brotherhood of man in the world had not Jesus been born, lived and died? One hesitates to answer that question in the negative when he remembers that even in the ancient world men were moved by compassion, one toward another, when one thinks of how the great prophets of Israel exalted deeds of mercy and kindness, and when one observes the various forms of philanthropy now in the world and disconnected with any open recognition of Christ. But one may declare without fear of contradiction that Jesus taught and exemplified brotherhood as no one before or since him has done, and his true disciples through the centuries have followed conspicuously in his steps. A Christian woman established the first public hospital; a Christian bishop erected the first asylum for lepers; a Christian monk built the first refuge for the blind; a Christian merchant established the first free dispensary and it was the Christian council of Nicea that ordered the erection in every Christian city of a public institution for the benefit of the poor.

So the thought of Christmas and brotherhood belong together. We owe to Jesus the full-orbed, well-grounded doctrine of brotherhood. He bases it on a common fatherhood, not on a generous impulse toward some unfortunate or wretched person that is satisfied when you toss him a quarter. We cannot call God our Father and refuse to call his other children our brethren. The elder son tried to speak of the prodigal as "thy son" but the father said, "thy brother." The moment we get this idea we cease to be condescending or patronizing in our bestowal of alms; the attitude of superiority goes. This, that, or the other man, the tramp who knocks at the back door, the proud millionaire, becomes our brother and ever afterwards we think of him in this light, and so all the unloveliness, either of rags or of a harsh domineering spirit, become of a sudden transparent and through that unloveliness we detect a man like ourselves who has his own place in the Father's household, and whom, if he be any kind of a prodigal, it is our brotherly privilege to minister to and reclaim if possible.

Then, too, Jesus makes the expression of brotherliness consist in something more than doling out soup on Thanksgiving Day or toys at Christmas time. The world yearns for this higher brotherliness. It needs more bath houses, gymnasiums and parks, but it needs desperately more the touch of lives who have come to know God through Jesus Christ and who like him are ready to pour out their best in thought and feeling and aspiration in behalf of others. What do I want of you my brother? Not your dollars but your faith, your love, your hopefulness, the contagion of your personal consecration to Christ.

So we go forth on our missionary journeys, East, West, North and South, to the other side of the continent and to the next block, to the man in the slums and to our own kindred dwelling beneath the roof that shelters us, not because we expect by and by to sell them more plows and shoes but because we esteem each and all just as truly children of God as we are. For this reason we their brothers, a little wiser but not much, a little better but not much, seek to bring them into this same glad consciousness of sonship to God and of the brotherhood through Jesus Christ, with the entire human race.

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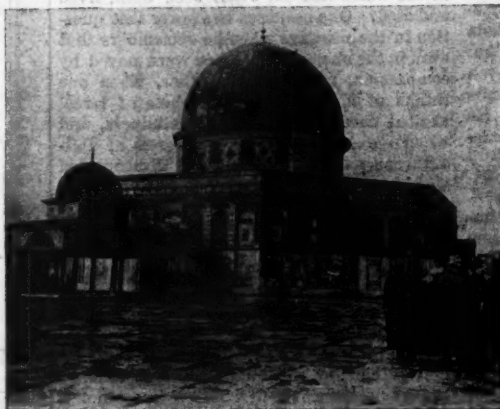
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